

The Occult Digest

A Periodical of Reprint and Research.

★JANUARY

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1929

A Scientist's Discoveries in
Mental Telepathy
By Pierson Worrall Banning

The Greatest Story of Love and Life ever Written

BILL JONES
By William Hamilton Osborne

Read People on Sight
HUMAN ANALYSIS
By Henry B. Auerbach, B. Sc.

How to Use
Suggestion in Everyday Life
By Dr. Adolph F. Lonk

Is There a Prophecy in
YOUR BIRTHDATE?
By Florence Estes Ramsay

Use Your Dynamic Powers
SECRETS OF THE AGES
By Uriel Buchanan

New Revelations in
The Spiritualism of the Bible
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The Oriental
YOGI PHILOSOPHIES
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Read what the stars tell about you or your friends
WERE YOU BORN IN THE SIGN OF CAPRICORN?

(December 22nd to January 21st)

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OCCULT AND HYPNOTIC INDIAN CEREMONIES

By Albert B. Reagan

A True Story
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The WAY WE THINK

A Primer of Education and Psychotherapy by Re-education

By H. TRAVERS COLE, M.D.

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Send copies "THE WAY WE THINK" By H. Travers Cole, M. D., at \$2 per copy. (Limited De Luxe Edition, \$3.) Inclosed find \$.....

The Occult Digest

EFFA DANELSON
EDITOR

A Periodical of Reprint and Research.

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JANUARY

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ADVERTISING FORMS close on 15th of 2nd preceding month. Advertising rates on application. Telephone Diversey 5135.

Greetings

THE PUBLISHER'S OWN PAGE

THE OCCULT DIGEST, like many a small craft, has—despite wind and storm—succeeded in keeping its sails intact and, after four years of battling with prejudices and enemies, is able for the fifth time to give you a Happy New Year greeting and a promise for bigger and better features—more philosophy—a greater variety of opinions on the great questions of life.

To anticipate your needs we strive always; championing your cause unbiased, without fear or favor, we portray the human picture of life as seen through the eyes of our worthy authors.

It is the aim and object of the Editorial Staff of THE OCCULT DIGEST to cover every phase of the occult, to present to its readers not only fiction, but truth—experiences dealing with life in its most intricate phases, delving into the soul of things seen and heard only with the psychic eye and ear.

Teachers, students, layman find in THE OCCULT DIGEST the gem of truth they are seeking. The trail-blazer finds, to his astonishment, kindred souls on either side who are seeking the same Goal—carrying the same burden—releasing the same truth leading them out of the darkness of blindness, as they struggle on together, united by the unselfish spirit of service.

THE OCCULT DIGEST enters its fifth year as an independent periodical whose object is to provide an avenue through which those who have sought and found a truth may reach the people who are eagerly

OVERSOLD

¶ **"Sold** out" said the news dealer to the belated seeker of knowledge who asked for last month's Occult Digest a few days after it was placed on sale.

¶ **"Sorry,** but have no copies left," said the circulation manager next day. "The last issue of the Occult Digest is exhausted."

¶ **All** of which only goes to show that even editors and publishers sometimes are surprised how an appreciative public takes to a magazine that is so rapidly growing in interest and popularity.

¶ **When** you ask for your copy next month you may find it already has been sold to some one else. It's happened several times already—likely to happen many more times, for The Occult Digest is winning new friends every month.

¶ **Don't** run any risk—you can't afford to miss 1929's features, unless you want to lose that which would help you—in every way. There's only one sure way of getting The Occult Digest regularly — Subscribe. Turn to the last page—get an Astrological Survey with The Occult Digest for the coming year—Free!

seeking the knowledge that apparently eludes them. We have no creed; our motto is to feed the hungry with the bread of life. Our platform has in it a plank for every mind. *Knowledge* is our watchword, to know the wisdom of the ages our purpose. *Onward, ever onward,* our

clarion call. Death to skepticism and false ideas concerning life here and hereafter, our war cry. Constructive peace that all may be bountifully cared for, is our hope; and as the year comes on apace, may all receive the blessing of human kindness.

It has been promised that 1929 will be the harvest year for THE OCCULT DIGEST. Your continued co-operation will fulfill that promise. We know you will not fail us. From every quarter of the globe gifts of good will come to us. Why should we not tell you about it? Our hearts are overflowing with thankfulness and good will to every traveler who has been attracted to the light THE OCCULT DIGEST has cast upon the path. Let all paths converge, let all voices blend. Let all souls unite that humanity may no longer grope in blind ignorance of Nautre's law.

We thank those who have been kind to us, those who have so joyously coöperated with us in our work; and at this time we wish to express the full meaning of our power of blessing, each day, upon all who read the OCCULT DIGEST during 1929.

We bless you with a blessing that gives renewed life to those who languish, to those whose sun of hope has all but set. We bless those who are seeking the light within the portals of their own Life, the traveler who is groping his way on an uncertain path; in the silence of understanding we draw to those who watch, and to those who are waiting for the summons, we herald our peace. Again we greet you and thank you.

The OCCULT DIGEST

5th Year

Number 1

JANUARY

1929

The Pathway

By EFFA DANELSON

THE Pathway of Life, old or new, emerges from the unknown past, lingers but briefly and is lost in the unknown future. At best our sight is dim, our understanding limited. The span of Life is brief. Before our eyes see clearly, our tottering feet carry us to the brink of death. We cry out—sometimes it is a cry of joy but more often it is the cry of pain. Then comes the awakening; we have crossed the dividing line. Death has lost its victory. We stand in awe; the vastness of Life becomes real to us. We lift the anchor and again set sail. Where we are going is still a mystery, but the past is no longer dim. We review the shore of Time, we marvel at our blindness and seek surcease from the pain in our hearts when we view with anguish the shipwrecks of the yester-years.

In the first moment of awakening, our souls are filled with bitterness and revenge. In the darkness of despair, a light filters through, and our soul rejoices. Reason asserts itself and we begin to realize that we are an independent planet in the great scheme of Life, with reconstruction our only alternative.

Do not wait until Death has carried you beyond the reach of loved ones. Review the past today. Analyze the shipwrecks. Clear away the driftwood along the shores of Time. Conquer Death; battle with the enemy, that monster, fear or that scheming, skulking, false prophet who bartered for your soul and traded tinsel for your gold. Clear away the debris of past destructive thinking and realize that mystery is the veil obscuring your vision. Chart your sea that the remainder of your voyage may not be perilous. Awaken today! Look Life fairly and squarely in the face. You are the chart and compass of your soul. As you make your deductions, so will you sow; as you sow, shall you reap. Live not in the regrets of the past; the realization of this hour is your greatest asset. Place your

foot on the rung of the ladder and climb. *Knowledge is the golden key that unlocks the door of Heaven.* The throne is the seat of Wisdom. You cannot occupy it if you are content with a leader whose command is "to follow me."

A leader of Truth does not command—he Points the way. The progress of the individual depends wholly upon himself and his ability to see beyond the wall obstructing his vision. The lone traveler who achieves his purpose draws kindred souls to share his victory. Never be weary; seek always the true Knowledge which can only be obtained through perseverance and watchfulness. Avoid false prophets. They are the menace of unthinking minds. Judge Truth by the facts established, not by theories set forth.

On the Pathway of Life you are a lone traveler blazing the trail. You are shod in the sandals of Experience. Your protecting garment is the cloak of Integrity; your staff is your conscious Understanding of yourself. "*Man, know thyself*" was the greatest instruction ever given to the human race. When we recognize the working of the law through our own life we shall indeed be master of our destiny.

The Path of Life is not a narrow lane leading into a dark channel. It is a broad path leading in all directions to the great highway of endeavor. The base of all success rests on the solid rock of Self-Consciousness. Awaken the sleeper within the portals of your own life.

Recognize Truth in whatever form you find it and know that you are the traveler. Success can only be obtained by persistent and steady progress toward the chosen goal. Keep your eyes on the goal and always remember it was the *goal* you chose, not the *pathway* over which you are traveling—and know that you cannot fail.



"And to think," she protested, her face dimpling under his sidewise glance of admiration," that I don't even know your name."

¶ A Story by William Hamilton Osborne

*We Believe
You will agree with us
that this is the best
Story of
Love, Mysticism and
Powerful Human Emo-
tion that this most dis-
tinguished author has
ever written.*

Illustrations by Lorene Bredeweg

Bill Jones

(Copyrighted)

*Obeying a
sudden impulse
he kissed her
many, many times*

THE girl hesitated for an instant. Then she laughed. "And to think," she protested, her face dimpling under his sidewise glance of admiration, "that I don't even know your name."

He left her for an instant and stepped up to the young lady in the chariot.

"The Devil's Doom," he said.

"How many?"

"Two." He seized the tickets, stepped back to the girl whose face still dimpled under his gaze, took her gently by the arm, and pushed her through the turnstile.

"They claim this is the wildest ride on Coney Island," he remarked, "it ought to do us good."

Side by side, with his arm about her, they pressed toward the little railway car. They were its only occupants.

"All aboard," shouted the ticket taker. Slowly they ascended a steep incline preparatory to the hair-raising plunge beyond.

"To think," the girl repeated, nestling cooly by his side, "that I don't even know your name."

"My name," he answered gravely, "is Bill Jones."

"Honest?" she inquired.

"Bill Jones," he repeated solemnly.

Suddenly the car righted itself; paused for an instant upon the brink of what seemed to them a yawning chasm,

and shot down like a meteor making for the earth.

"Oh! Oh!" shouted the girl, thrilled with the ecstasy of it, clinging to his arm. Obeying a sudden impulse, he caught the girl in both his arms, gripped her tightly to him, crushing her against him, and kissed her many, many times.

"I think I'm a little bit in love with you, girlie, girl," he said. He looked into her eyes. Her eyes were very wonderful in a way. In a way she was a very wonderful young person; vivacious, youthful, spirited, full cheeked, brown-cheeked, full-bosomed—a girl to stir the blood and make the pulse beat faster.

That was a great ride, girlie," he exclaimed, after their fourth round.

"You bet it was," she said.

Twenty minutes later he drew her into the shadows and kissed her once more.

"Tomorrow I'm busy," he announced, "but on the day after—

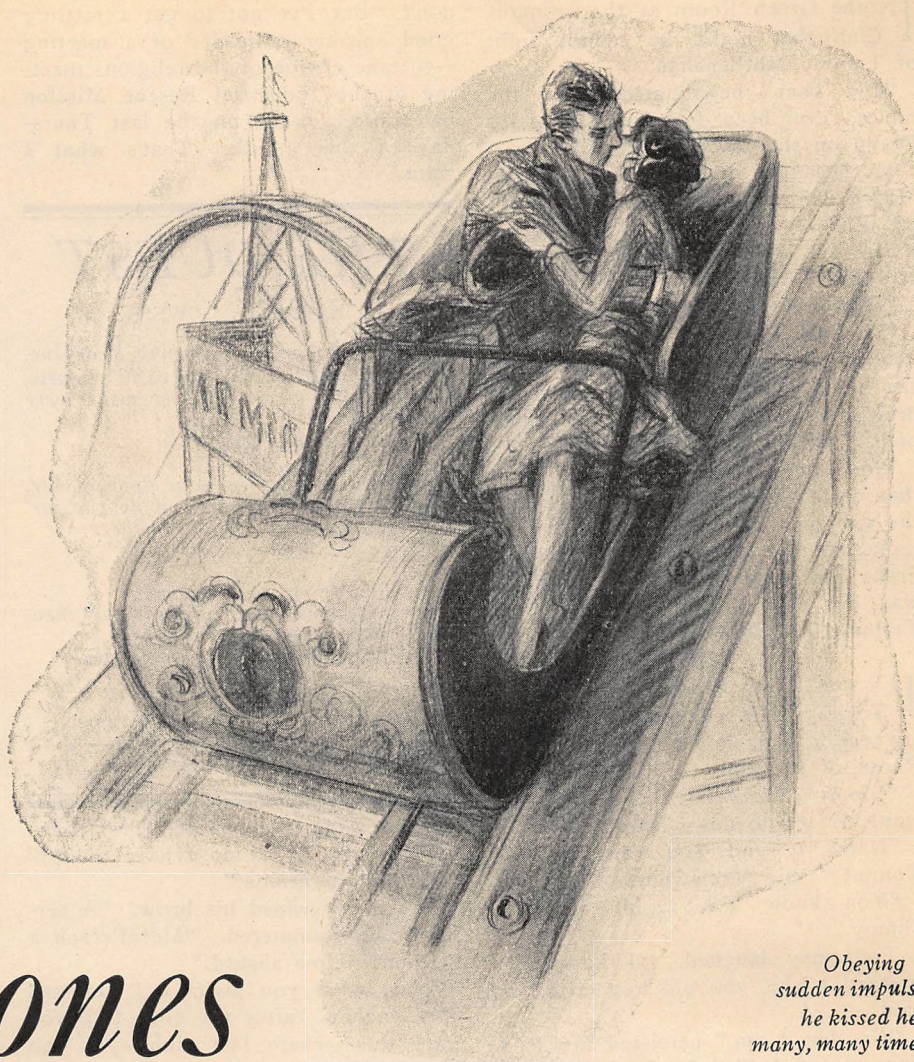
She trembled just a little. She liked Bill Jones.

"At the same place?" she faltered happily.

"At the same place and at the same time, little girl," he said.

"Good-by, Bill Jones," she exclaimed, lingeringly.

"Au revoir," he answered.



IN the Green Room at the Iroquois Club that night, he caught sight of Tommy McClenahan.

"Oh, Tom," he shouted across the tables, "ever been down to the Devil's Doom on the Island?"

McClenahan drew a long breath. "Have I?" he replied. "Great, isn't it? Eh?"

"It was great the way I went," said Bill Jones.

"How did you go?" asked Tommy.

"Hugged a pretty girl all the way down. And—all the way up. And—all the way down again. Phew." He drew a long breath at the recollection of it. "Lively. Well say. Rather."

There were two things notable about that day's adventure. He had known the girl only for an hour before they took that ride together. That was the first. The second was, that his name was not Bill Jones. It was James Terhune Trelawney.

II

IT was many months later that Tommy McClenahan tapped Trelawney on the shoulder in the Green Room of the club.

"Jimmy Trelawney," he said, "I want you to do me a favor."

"Name it and you can have it, Tommy," said Trelawney.

"You know I'm a bit religious, Jimmy."

Trelawney laughed. "I know you pretend to be, you old hypocrite," he said.

"No, but I am," persisted McClenahan. "I work like the devil at it, too. I'm on the mission committee down at the church. I am. You know what that means, don't you? It means a whole lot of work. I've got to fix up meetings for all the rescue homes in town. We all do it—all the churches. We have a night a week in every one of them. You know the Industrial on Market street, down town?"

Trelawney nodded. "Where they chop wood for a night's lodging and a meal," he said, "I do."

McClenahan broke off. "That political speech you made at the Old Rink last night was a corker, Jimmy. If anything would fetch Hirsch in for mayor at the spring elections, that speech will." He puffed reflectively. "I watched you, Jimmy, and I watched you hold the crowd of Down Neck ruffians in the hollow of your hand. By George, you've got it. You can do it when you try. Hirsch is going to carry Down Neck just by that speech. I say it; the Morning Mail has said it. Yes, siree."

"And now," returned Trelawney, "you want me to pull the missions in for Hirsch, too, do you? Oh, you old colonizer, you."

"No," answered McClenahan, "I

don't. But I've got to get a rattling good speaker—a leader of a meeting—to take charge of the religious meeting at the Industrial Rescue Mission on Market street, on the last Thursday of this month. That's what I want."

THE QUEST

KITTIE S. COWEN

I KNOW not when nor where, Dear One,
But sometime when the world was new,
When winds blew soft and tasks were done,
I walked awhile with you.

Your face, your voice, your flowing hair,
Dear Heart, they were not new to me.
Out of the past, I found you there
Beside the mystic, restless sea.

But that was oh, so long ago.
We've journeyed far and oft since then.
And I have longed to find you so
That I might walk with you again.

Each life I wander to and fro,
The old, old quest each day renew.
Till earth shall end—it may be so—
But I shall walk again with you.

"You want me?" gasped Trelawney.
"What for? What do I have to do?"
"Preach a sermon."

Trelawney wiped his brow. "A sermon," he stammered. "Me! Preach a sermon! How absurd!"

"Aw, what you givin' us," retorted McClenahan, "after the slick talk you gave those chaps last night, you can do anything. And beside, you've got it in you—or at least you talk as if you had—and I've got to make good. And you've got to help me out. You don't know what a hard job it is to get good men that can talk to men."

"If it was anything but a sermon," said Trelawney.

"Will you help me out?" persisted Tommy. He spent fifteen minutes more of persuasion on Trelawney.

"Well," conceded the latter finally, yawning, "when is it?"

McClenahan told him.

"All right, Bo," assented Trelawney, making an elaborate note in his memorandum book, "I'll be on hand. Only go now and leave me to myself, McClenahan."

McClenahan did as he was told. Trelawney smiled to himself. "I'll forget all about it before that time," he said, "and so will he."

BUT Tommy McClenahan didn't. It was on the morning of the last Thursday of the month that he called Trelawney on the phone.

"But—" protested Trelawney.

"Now, you've got to, d'ye see?" It was McClenahan's ultimatum. Trelawney went.

"Wait a bit, Bo," said a hulky indi-

vidual at the door of the Industrial Rescue Mission on Market street that night, "till I unlocks the crib."

"What!" asked Trelawney, "am I the first man here?"

The other shook his head. "The rest of 'em's inside, but we has to lock 'em in, Bo. You see," he added confidentially, "they had their coffee and their cake."

"What's that got to do with it?"

"Gee," said the man, "everything. Ain't they got to listen to the leader? Sometimes," he explained, "we changes it. We give 'em cake and coffee when the meeting's over. But there's troubles then. They stays out till the cake and coffee's served and then piles in to get it. This here is the best. They pile in first to get the coffee and cake. We locks the door—and there you are. They got to listen to the sermon. Slide in, boss," he whispered hoarsely. "slide."

Trelawney slid. It was well he did so quickly, for about the door on the inside were gathered a triumvirate who made a lusty effort to get out. They were unsuccessful. The longshoreman without was too strong and too spry. With a sigh they fell back into seats. A man at a table rose and called to Trelawney.

"Welcome, brother, welcome," he exclaimed. He came up the aisle and pressed Trelawney's hands with his dirty paws.

"Are you the leader tonight, bless you, Brother?" he whispered.

Trelawney looked about him wildly. "Where is Mr. McClenahan?" he queried.

The other shook his head. "Oh, Brother McClenahan won't be here, I don't believe," he answered, "he's only here about four times a year. He only arranges these here Gospel meetings. Come right this way, bless you, brother, if you please."

Trelawney followed meekly to the table and sank down into a chair. He felt like a cat in a strange garret.

"Hank McClenahan," he said to himself, "he had a right to be here anyhow." He looked about him. He sighed deeply. McClenahan had invited him to lead a rousing meeting. He had felt vaguely that he might have been equal to lead a rousing meeting. But this. There were twelve other persons beside himself within the room. "Hang McClenahan," he thought.

"Some'un siggest a hymn," asked the brother at his side.

"Number fifty-five," said a man in the front seat, who was undoubtedly an assistant at the mission. The men at the table started in:

"The Lord's our rock, in Him we hide
A shelter in the time of storm,

(Continued on page 26)

¶ Do Everyone of Us Possess a Radio-Mind?

A Scientist's Discoveries in Mental Telepathy

Sponsored by Commander Charles C. McGonegal of The American Legion

By PIERSON WORRALL BANNING

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THE growth of interest in mental work is so universal that all who consider themselves up-to-date must have at least a casual understanding of the various phases of the subject.

While it seems experiments in mental telepathy have been made for many years in the laboratory and elsewhere, what was probably the first such test to be conducted over the air took place March 2, 1924, from the Zenith Station in Chicago, under the direction of E. F. MacDonald.

Just how many similar tests have been made is not known, though a series of tests was attempted during the winter of 1925-26, from Radio Station KFWO, belonging to Major Lawrence Mott of Catalina Island, California, by the staff of that station under the direction of Ernest Windle.

At one of the tests, the following questions were asked. As the reader will see, each was a *leading* question, and could not help but provide a basis from which to make certain deductions by those attempting to "sense" or "guess" the correct answers. But to quote direct from the report:

"In one test made February 28th, the radio fans of KFWO were requested to answer the following questions:

"What is this article of wearing apparel?"

"What is its color?"

"Is the operator sending the mental message, male or female?"

"Three or four persons in Avalon gave correct answers to the third question. The operator was a female. The same persons also stated that the article of wearing apparel was brown, and that it was a lady's dress. The article was 'brown,' but it was not a dress. A brown sock was passed to the lady operator at the psychological moment."

As the reader sees, the first question informed the listeners-in that the "article" was something to wear, while the next question informed them that it had color. The third question reduced the possible answers to two, either "male" or "female." Those who sent



Test in Mental Telepathy

in "correct answers" all lived on Catalina Island, the population of which is very small. Those helping at the radio station were known to nearly everyone, and thus actual mental work was reduced to what would seem to be "gueswork" or "deduction."

It is doubtful if any serious attempt was made or if anything more than a "stunt" over the air was intended in presenting these tests.

The first requirement of mental telepathy testing, from the scientific standpoint, is the elimination of every possible thing that could give the slightest clue or lead as to anything being "considered."

While the report of the tests of February 16, 1927, by Sir Oliver Lodge has not yet been made officially available, it is assumed every possible precaution was taken to insure very tight test conditions.

The following is a report of twenty mental telepathy tests made under the strictest test conditions, over Radio Station KFXB, Los Angeles, California, beginning March 24, 1927, and ending April 14. The report is in two parts, with the various headings:

Objects of the tests
Methods used in the tests
Instructing the public
Precautions taken to insure secrecy in tests
Location of tests

How successful were plans, as laid down

Results

What value can these tests have

Publicity

Handicaps facing tests

Conclusions.

Under "*Objects of the tests*," we find the tests were undertaken to determine scientifically (if possible) to what extent it is practical, under predetermined conditions, to convey intelligent mental ideas, impressions or pictures from one mind or group of minds to another mind or group of minds at a distance.

The next question as to "*Methods of testing*" was made basic in selecting the methods to be used in these tests. This grouping of different methods of mental action began with the greatest possible effort of concentration at one extreme, and varied by modification of method, until all but the slightest of what is commonly termed "concentration" was eliminated.

In addition it was recognized at the start that there are different types of minds and mind action, that is, some are sensitive to impressions and are powerful enough to give impressions to others at a distance, while another group lacks such powers.

For the purpose of analysis in these tests, some division of mental capacities is here laid down:

(a) The normal mind, that so seldom becomes conscious of premonitions, "hunches," and kindred inspirations, it barely recognizes or remembers them.

(b) The human mind, sufficiently sensitive to certain types of influence, to be classed as "intuitive" to a marked degree, conscious of premonitions, "hunches" and other impressions.

(c) And the third group of minds, that may be termed supersensitive or super-normal in their ability to become aware of mental impressions from others, or of conditions in distant places.

Because of the recognition of these
(Continued on page 46)



Figure 1

JUST *who* are you, anyway? Reflect for a moment. Take an unbiased inventory of yourself. Stand before your mirror and study yourself.

What about your features—nose, eyes, ears and mouth—are they *expressive*? How about your hair—is it blonde or brunette, fine or coarse, straight or curly? Then again, does your complexion signify anything to you? Has it a message of health or disease?

What do you know about your head in general—its particular shape, size, poise, quality and contour—do these things mean anything to you?

Has it ever occurred to you that there is a definite relation—a close co-operation, worthy of analysis, between your brain and body—between your mind and brain?

Have you ever tried, in any way, shape or form, to correctly estimate your own *mental* possibilities—your own endowment of bodily capabilities? Now weigh all of your physical and mental characteristics as you see them. Run through the whole gamut of your own personal makeup. For the moment try and see yourself—as others see you.

Can you properly classify even **YOURSELF**?

If you cannot—how then, can you ever expect to read and place *other people* correctly?

A mint of treasure lies in that brain of yours. It is all yours! It belongs to **YOU**—and **YOU** alone. Society needs it and is willing to pay for it.

"Human Analysis" is a work on character reading originated by this author to aid you in classifying and working out your own ability and special talent, as well as knowing people—those you meet in your everyday life.

Dismiss the idea it can't be done. *It can be done.* It is being done every day. "Clothes don't make the man"—but brain, body, and spirit *do*. But you must learn how to study *properly* these human elements.

"Human Analysis" points the way. Throughout all ages, the study of human nature has been a foremost topic that has engaged the activity of master minds. It has occupied the mental aspirations of every civilized country—of all people, high and low. Even animals try to read character according to their own peculiar

Character Reading

Human

A Popular Talk

That Will Profit Every

In Their Social and

By HENRY B.

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methods. Take a dog, for instance. Does he not try to discern his master's mood by studying his face and expression?

Do not business men, doctors, lawyers, jurists, executives, salesmen, day laborers all try to study, consciously or unconsciously, the various people with whom they mingle?

Human life today compels us to make *some* study along these lines. Our business and social life demands it. Neither you nor I can possibly evade dealing with strangers, friends, relatives, business men and women, children, husbands or wives. Not unless we live as hermits.

Therefore we should learn the fundamental scientific principles, how to read people at sight—then learn to apply them. We cannot all be "experts" nor even "connoisseurs"—but we can learn to apply the principle A-B-C methods for studying the complex human equation.

To know people is the *greatest asset* of the modern *executive*—in fact, of every man or every woman, who expects to succeed.

Napoleon understood this. He was able to pick the best generals. The famous head of a great Chicago meat-packing institution recognizes the importance of the "right man in the right place." He says: "Think of the plight of the man who is obliged to sit and add figures every day, when he is naturally poor at mathematics, but is a wonder as a 'mixer' among men, and yearns to sell goods. Think what he is losing, and what his employer is losing."

Review of Different Methods

The foundation for phrenological science was laid by GALL, SPURZHEIM and COMBE, the "Fathers of Phrenology."

Among their discovering may be mentioned "*external indications of talents*" for art, poetry, literature and mechanics. They discovered the basic moral and animal instincts. Theirs has been by far the most valuable contribution to the art of character and talent analysis.

Some people put entirely too much stress on purely craniological methods. They often have their own pet brain centers. They deal too exclusively in "bumps."

People on Sight!

Analysis

on an Exact Science Man and Woman Business Life

AUERBACH B. SC.

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Precise measurement of the head is their hobby. But there is something else to a person besides his head with its *bumps*.

Some believe only in very general observational methods. They study your walk, talk, dress, hobbies and aspirations. Another school applies purely *psychological* principles. Auto-suggestive exercises are adopted as the proper method of self-culture. They tell you how to cultivate memory and concentration.

Many disregard all the foregoing methods. Their notions for the selection of men are based upon various tests and purely empirical methods. Numerous "charts" and "tables" are used to properly "index" the applicant. Certain "tests" are claimed to correlate more or less satisfactorily with actual efficiency and performance.

We also have our "time and motion-study experts." Their work has been developed to a high degree. But even a *high type of mental defective* can be trained to a *mechanical job*. Yes—and he will do it well. He can be taught to shovel coal, lay bricks and slice sausage. He can be trained to continue in his work until the job is done.

But does such training test one iota of a man's *originality*? Does it test his *individuality*? No—decidedly *no!* You have merely mechanized him. You have ignored the *Human Factor*.

But most people rely solely upon their own *intuition*. Many employers and business men believe that they need no scientific knowledge. They have no particular way of judging human characteristics. About all they use is "*pure guess-work*."

Sometimes they hit right. More often they *guess wrong*. Still, they continue to think that their own practical intuition and business-like judgment will suffice.

Now what about YOU?

Wouldn't YOU like to know more about yourself in particular, and human beings in general? You can! Imperfect impressions of human nature should not be allowed to sway your better judgment. *Exterior signs* of character are very often *deceptive*. When you gauge men *always look deep enough*. Learn to fathom their *innermost motives*. Use your *trained judgment*.

A few readers may think that "illustrations" are un-



Figure 2

true to life. They might exclaim, "There are no such people; such extreme types do not exist." For the benefit of these readers, I present *actual photos from real life*—not drawings.

One good look at their heads and faces should tell the story.

Let us discuss MICHAEL V. RODZIANKO (Figure 1). Suppose you were suddenly to find yourself at the helm of a great country like Russia, where chaos and tragedy reign unchecked, just after the fall of the Romanoffs. No weakling can rule a country like this. It requires a strong man—brainy and brawny.

Look at the eyes of RODZIANKO. The right eye is moderately small and flattened, rather angular and almond shaped—indicating shrewd speculation and scheming. The left eye is even smaller and more angular, resembling a triangle at its inward and outward corners, which means a mechanical and constructive turn of mind—interested in *empire building*, politics and statesmanship. This eye-combination contributes to that sharp, keen, decisive, menacing and powerful aspect.

Note the square, high, wide cheek bones. Do not overlook that powerful chin and lower jaw—so wide, square and firm. As for the ears, see how blocky and how firmly set back against the head.

A strong, squarely-set nose, broad and fairly thick, with nostrils far apart. A wide, straight mouth, with lips courageously set, ready to tear tiger-like into enemies and weaklings.

Look at the grizzly appearance of beard and mustache. Also cast your eyes upon that closely-cropped hair. As for the complexion, imagine an approach to that of the tawny Asiatic. And do not miss that broad expansive brow and forehead.

In its entirety, the combination produces an expression—bold, grim, aggressive, watchful and intellectual. He is able, he is ready, and he knows "what's what."

Now then—we have noted and discussed the eyes, ears, nose, mouth, and other features. But suppose we were to *blot out* the entire face. Under such circumstances, could you then delineate any of Rodzianko's general characteristics? Would the remaining outline

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Occult and Hypnotic

Magic Ceremonies

of The American Indian

By ALBERT B. REAGAN

AMONG the Indians of America, besides the practitioners who are herb doctors only, each little community had, and often still has, at least one medicine man of the shamanic type (sometimes called "dreamer of the gods," or "master or guardian of divine thought"). According to the Indian belief, this man is a great magician and possesses unlimited powers. Hence he is a man to be feared and appeased.

He can predict the weather—even control it; has power to cause storms and good weather at will, and can make the crops and wild fruit grow or be blighted. The Indians further assert that he can make hunters kill quantities of game or make them return without anything and can foretell future events. To them he is a person who knows charms and songs, has "medicine" so that he can put himself into communication with spirits generally, or with some one higher and more powerful spirit. They believe that he is able to perform many cures and, by his superior strength, exorcise the evil

spirits producing sickness; or, they believe, if he so wishes he can kill them with his witch powers. In trying to hold his people under his power, this medicine man often uses every crafty device possible, and it is with these that this article is to deal.

Many have concluded that all medicine men of the shamanic type are impostors, knaves and scoundrels. While there is a vast amount of humbuggery and cheating, sleight-of-hand tricks and ventriloquism, and while, no doubt, there are some medicine men to whom the above would apply to the full, to place all in that category is undoubtedly drawing lines too strong, for herbs and other things are often used as remedies by them. This is also the opinion of another writer who says:

"These shaman healers as a rule are shrewd and experienced business men; some are sincere, noble characters, worthy of respect, others are charlatans to a greater or less degree."

That the medicine men of this type possess what some have called an "unknown power" is generally conceded,

however, whether clairvoyance, mesmerism, animal magnetism, or odyllic force, the writer is not able to say. In this article such powers will be classed under the term **hypnotism**.

Among the Algonkian family of Indians, and especially in the Chippewa division, there are Wabeno, or Men of the Dawn, and the Jessakeed or Juggler people, besides the Dreamer, the Ogechedah, and Mitawit, or Grand Medicine societies, in which the medicine men are the prominent actors.

The Wabeno (Eastern, Daylight Men, or Men of the Dawn) are so named because they say they represent the Manido Daylight, or Eastern God. Their orgies, usually conducted by a single person, consist principally of a singing ceremony, with tamborine accompaniment. They generally begin in the early evening and continue throughout the night. The songs are often loaded with praises of the Daylight God and supplications to him.

In addition to the singing, the Wabeno medicine man handles live coals

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A Hypnotic Scene Among the Apaches



Medicine Man "Brigham Young" of the Apaches

At Last! A Scientific Revelation of Hidden Biblical Truths

The Spiritualism *of the* Bible

By GEORGE BROWN

(Continued from December)

CHAPTER IV.
SPIRITUALISM

THAT spiritualism, in its true sense and meaning, will be the prevailing religion of the future cannot be doubted by intelligent observers. Spiritualism will prevail. It is actuality—fact. It is knowledge of the continuation of the existence of the soul. It is also the knowledge of the pre-existence, and of the present existence of the soul. Spiritualism is knowledge, because it not only proves the eternal life of the human soul, but in proving it, has proved—absolutely proved—the fact of communication between the physical and the superphysical lives or states of consciousness.

Spiritualism has not only proved the existence and continuation of the soul, but has proved the reincarnation of the soul—the re-imbodiment of the soul until its imperfections have passed away and it has become the soul of the perfect man—the man that has trod the straight and narrow way that leads into the kingdom of God.

Spiritualism is the only religion that proves the existence of states of consciousness other than the physical; thus it can bring peace to the bereaved and sorrowing.

It destroys the torturing, paralyzing fear—the black degrading fear that was an insult to God and man—the fear of hell. Spiritualism proves that there is no hell. Spiritualism is not a faith nor a creed; it is a fact. It is not a man made doctrine, but the clear white light of eternal truth. It has always existed, and will always exist.

CHAPTER V.
CLAIRVOYANCE.

THIS is the supreme faculty that man exercises, the faculty that is inherent in every human brain, and through the development and exercise of that faculty alone, can man progress, reach out, and draw unto himself, into his eager, questing soul, the knowledge offered by the fruit of the tree of life.

According to the law of evolution, in each race the highest powers of the mind are developed last. At present the powers of clairvoyance are budding forth, generally speaking, giving promise of the time when all men will talk with the higher intelligences. Only through the functioning of the clairvoyant faculty does man realize the glorious future that lies before him.

Clairvoyance is a faculty of the brain, as are all other faculties of human endeavor. A clairvoyant is simply a psychic genius, as the poet is a poetic genius, or the artist an artistic one.

A clairvoyant must have a very highly organized, fine-grained nervous system, as must all other geniuses. One with the clairvoyant faculty is able to relax mentally. This seems to lessen the flow of blood to the other parts of the brain, rendering them quiescent while the clairvoyant faculty is functioning.

A clairvoyant does not see with the physical eye, nor hear with the physical ear. This is incontestably proved by the descriptions of the feats of clairvoyance which are enumerated in the Bible. The seers or mediums were those psychics who had the ability to see and hear that which was invisible and inaudible to the average person. By this means, they were enabled to foretell events and were thus known as “prophets,” “seers.”

Although the experiences of all seers, prophets and mediums prove their ability to foretell events, yet no man can change the future. The seers of Saul, David, Solomon and a host of other Israelite leaders, could not prevent those men from committing crimes. Samuel, the great prophet, could not prevent his own sons from becoming criminals.

Notwithstanding his foreknowledge, John the Baptist could not save his own life. Jesus could not prevent large numbers of his followers from forsaking him. Judas betrayed him, as was foreseen, though unavoidable, and similarly was Jesus crucified. Even so must the law prevail.

The God-like faculty of clairvoyance is also subject to law, and this fact should be recognized by all psychologists. In order to see and hear, a clairvoyant must transfer his consciousness from the physical to the superphysical plane; then he must bring back to the physical plane the memory of that which he has seen and heard. This knowledge must be transmitted through the physical brain of the clairvoyant, and expressed in his own words. When the psychologist recognizes this fact, instead of wondering why the medium can tell so little, he will wonder that he can tell so much.

Through all ages, climes, and races, clairvoyance has been, as it alone can be, the link that binds man to his God.

CHAPTER VI.
GREAT MIRACLES OF THE BIBLE

THE four greatest miracle workers described in the Bible are Moses, Elijah, Elisha and Jesus. Elisha is unquestionably the greatest miracle worker on record in the Bible. Elijah comes second, Jesus third, and Moses fourth.

A few of the stupendous miracles performed by Elisha will be given below.

II Kings ii, 14. Elisha divided the waters of the river Jordan.

II Kings ii, 21. Elisha destroyed death, and with a handful of salt purified a city's water supply.

V. 24. In this astounding miracle, Elisha cursed forty-two children and caused their death.

II Kings iv, 4. From one pot of oil Elisha filled all the empty vessels of an entire neighborhood.

V. 16. Elisha caused an aged couple to have a child.

V. 34. In this miracle, Elisha performed the greatest feat that a miracle worker could perform—he brought the dead back to life.

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¶ Are You a Goat?

Were You Born
in the sign

Capricorn

December 22nd
to January 21st

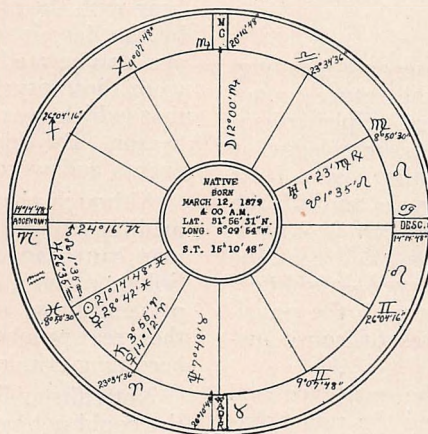
By J. EDMOND RYAN

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MUCH confusion exists regarding the difference between the rising sign and the sign that the Sun is in at a person's birth. Both of them have a bearing upon the character, the Sun representing the individual or inner nature of the person, and the Moon the personality or nature that the person shows to the world. These find expression through the rising sign or ascendant.

The ascending point is that degree of the sign which occupies the horizon of the birth place at birth time. To visualize this, another motion of the Earth must be understood. In the December Occult Digest a diagram was given showing the construction of the Zodiac. If you up-end this so that Cancer is at the top, you will have Aries to the left, Capricorn at the bottom, and Libra to the right. Take a globe, apple, or other spherical object, and insert a pin or needle into any portion of its surface; have the point representing the North Pole pointing to the center of the up-ended Zodiac, having the pin or needle at the point Aries (0 degrees). Now turn the sphere to the right as the Earth rotates. You will find that the pin moves through Aries, then Taurus, Gemini, and so forth, around the circle of the Zodiac. This causes all twelve signs to pass over any given point of the Earth's surface once in twenty-four hours. At any time during the day that a child is born, that sign which is on the eastern horizon is known as the "rising sign," and the particular degree of the sign on the horizon as the "ascendant."

Most of the general readings that are put out, where birth place and time are not given, are the sign through which the Sun is passing. While these give the general characteristics, many things modify the influence of the Sun in a sign. First, the aspects to the Sun of the other planets; the signs which the other planets are in; the rising sign; the polarities and positions of the planets. The sign the Sun is in is but one of many positions—all of these must be taken into consideration, and their influence blended so as to get a synthesis of all from which to make judgment of the person's character. The rising sign, as well as the sign the Sun is in, has much bearing upon the character, especially in the early years of



life—the Sun sign has more effect as life advances. The ascendant is known as the lens of the horoscope.

Every step should be thoroughly understood before the next is taken up, for upon your ability to blend these various influences depends your ability to judge or read the horoscope, when the figure is erected. Many persons skip these important elementals in their desire to advance quickly. They have to return and restudy them, or suffer much confusion in their study, for the foundation must be constructed before the house can be built.

House division, the planets and their positions, and many other things have a bearing upon the modification of the influence of the sign that the Sun is passing through. These will be taken up later in their proper places. In this article we will consider the nature of the sign through which the Sun is now passing, i.e. Capricorn, also the effect of the sign Capricorn when it is on the eastern horizon at the birth hour.

Watch every month for this series on "Popular Astrology for Everybody" showing how the planets influence the lives of those born under each sign.

THE SUN IN CAPRICORN

December 22 to January 21

Capricorn is the tenth sign of the Zodiac, third of the earthy signs, and fourth of the cardinal signs. It is symbolized by the goat climbing a mountain.

In astrological charts Capricorn is represented by the figure marked symbol in the list of signs. Just as the goat climbs the mountainside, so the natives of Capricorn climb the pathway of life. Many obstacles are strewn in their pathway, but the true son or daughter of Capricorn meets them squarely, conquers and uses them for stepping stones to the heights above. Each obstacle means another lesson learned, and is placed beside its forerunners, the whole cemented together, forming a concrete base upon which Capricorn stands, entrenching himself and providing for the future, ever striving to make his position more secure, spurred on by the thoughts of the time when he will reach the apex of the mountain, and be able to cry "Excelsior."

The advanced or higher types of Capricorn people have great respect for education—above all things their desire is for intellectual attainment. This gives them great industry, and through persistent efforts they reach great heights. They also take great interest in the social problems surrounding them, having a liking for meetings, gatherings and assemblies. Activities of this kind give them broad and comprehensive knowledge of the affairs of their environment, town, state and nation, as well as the needs of their fellows, also knowledge of laws and regulations, and they have the organizing ability to bring about certain results. This leads them into business or political life. They are equally adaptable to urban or rural life; they are practical and put their practicality into action. They have an amount of acquisitiveness, accumulating tendencies, are clever at planning, organizing, and are patient and enduring. They have keen knowledge of money values, are clever at making both ends meet, and believe in saving for a rainy day. Their ambition is to reach a place of position and affluence, and to spend the latter days of life in security and comfort.

Capricorn people are brilliant thinkers, and some become good orators. The wit of the advanced types is directed towards abuses and public grievances; that of the lower types is biting, corrosive, and cruel.

In religion, Capricorn people lean towards the ceremonial, and have a liking

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A Glimpse of Life in the Year 1950

The MYSTERY House

By DR. JULIA SETON

ON the corner of a street in Palm Beach, Florida, stands a house, not a strange house if one looks at it with ordinary eyes; just a six-room southern bungalow with the usual side windows, big screened-in porch with a swinging couch, while a few lounging rockers stand lazily by.

But in spite of its ordinary look, that house haunted me—haunted me with some sort of an indescribable call. Idler as I was, resting, seeking my own pleasure, caring little for anything in particular, I was drawn by some hazy sense of curiosity to pass and re-pass the house in wondering speculation.

Seated in a park nearby, I often gazed at it for hours and wondered at the strange reactions around it. It had some unearthly light around it. There was no use trying to deceive oneself; always, night and morning, and even in the full glare of the noonday sun, a shadowy whiteness hovered over it. Sometimes it was just over the roof, sometimes over the tops of the tall palm trees standing so close to the porch that their sweeping leaves overlapped the roof. Then again it lay in long stretches over the house and yard, touching the flaming hibiscus trees into a glow of misty fire. Often I rubbed my eyes and looked again. Was it a fault of my own vision? There it was, sometimes gleaming white, sometimes mixing with shifting grey shadows.

Then too, the silence of the house oppressed me; no voice came from its closed doors, no piano ever clanged as did pianos in the other houses, no phonograph ever whirled, sang or whistled to keep pace with the neighboring symphony.

One day I fancied that I heard the laughter of a child. After that my interest grew morbid. I must know more about the house and its inmates. Surely no one could live forever in such a world of their own making—life had to have an outlet somewhere. What was the mystery of the silence and the shadows which came and went like a Will-o'-the-wisp?

The house became an obsession. I must see the inside of it. I must know the origin of the nothingness. The days went by, still no sound, still the

mists and the lights. Then one day, the longed-for something happened . . .

Rushing to the door, just at twilight a splendid looking man en-

The God Within

By C. DE VOS.

"There are Gods many and ords many"

*An angel waits the artist's quest,
Deep in the rugged rock;
Awaits the hand and chisel keen,
To shape the rough-cut block.
Deep hidden in the quarry's heart,
For ages long it lay,
Imprisoning a form divine,
Its beauty hid away;
Until some vision-gifted soul,
Sees through the incrusting grime,
An image faint though it may be,
But kin to the sublime.*

*In every man, as in the rock,
However gross he be,
There hides a form in prison cells,
Shaped as Divinity;
Implying in a still small voice,
And pleading day by day,
For freedom from Egyptian bonds,
From pent-up house of clay.
Too oft unheard, because of fear,
Or drowned in passion's flow,
This form is thrust aside,
As men surge to and fro.*

*Perchance some one will pause a bit,
Aside from human din,
To listen to the still small voice
And take a look within:
To catch a glimpse of LIFE divine,
And see the prisoner fair;
To seize the chisel of Desire,
And break the fetters there;
To cast aside the clumbering clods,
Set free a high Ideal;
The WAY and TRUTH will then appear,
And his True Self reveal.*

*In every man a Savior dwells,
Clothed with authority,
Who'll save him from his dregs,
However vile he be;
Sometimes he does not hear his voice,
Sometimes he does not knock;
Sometimes he's too engrossed with cares,
And oft inclined to mock;
Sometimes he sees naught but the Rock,
And nothing of its grace,
And dreaming not that 'neath its grime,
A Savior hides his face.*

tered the house, then lights came on—a bustle of laughter, and through the open window I saw the dwellers on the threshold of mystery—a woman and a wee child of perhaps three years and the husband and father of the home, evidently a commercial traveler. Looking through the house and fol-

lowing the electric lights of the porch and windows I saw a large yard in the rear where, no doubt, the mother and child had passed their time during the absence of the father.

These things satisfied some of my questions, but not all. What of the strange white lights, and mists, and ghostly grey shadows? Would they continue, now that the father was home?

Day and night I passed the house and watched. Each day the lights came and went. Each day some new sight encouraged my curiosity, then the opportunity which I had longed for came. Coming from a walk in the park, I met mother and child face to face. If the house had mystified me, the woman herself struck me dumb. When I passed her I received a perceptible electric jolt, as tangible as if I had touched a battery. It rushed like lightning all through my body, half staggering me. She gazed directly into my face as she passed. I answered her gaze as directly as I could in my bewildered condition, for as I looked at her I could have taken a vow that I saw around her head a slender flame of the same misty white which overshadowed the house.

The next day madness held me; I must see her again, and the child. I had forgotten to look at it in my surprise and excitement about the mother. "The house, the woman and the child", this was my new trinity of mystery. Every hour they held my field of consciousness, and I said, "I will go away, I am getting daft over this house on the corner." But the next day found me again in front of it on my way to the park. This time fortune really favored me. The child came chattering down the path to the gate and as I passed, held out its little arms to me with a beatific smile, and putting its little hand through the gate, caught at the fringe on my gay shawl. I knew that my hour had come to get at the heart of the house and its dwellers.

Hearing the voice of the child and its laughter as I stopped to play with it, the mother came quickly to the yard; "Oh, there you are," she said, and then to me, "What a lovely morning; Dedo so loves to get out." So he was Dedo: And she was? Well something,

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Freemasonry and

The Legend of The Cross

By CHARLES H. MERZ

By Courtesy of Masonic Review

WHILE there is no symbolism of the cross to be found in the early degrees of Ancient Craft Masonry, says Bro. Charles H. Merz, in the *Missouri Freemason*, probably because it was regarded by the inventors of these degrees only in its character as a Christian sign, yet we find it referred to under the name of the "rode" or "rood" in the Halliwell Mss. of the 14th century. The early Operative Masons made frequent allusions to it and in the high degrees it forms an important symbol.

The unconsciousness that the cross had any other relation than that pertaining to the crucifixion of Jesus illustrates a prevailing lack of historical knowledge. Far back in the twilight of the pictured history of the past, the cross is found on the borders of the River Nile. A horizontal piece of wood fastened to an upright beam indicated the height of the water in flood. This is one, so-called, origin of the cross.

The cross has been revered by every nation as an emblem of life and regeneration. It bespeaks evolution in religion. It is the product of time, beginning with one thing and ending with another. It is found in Peru, Egypt, India, Assyria, Chaldea, Babylonia, China and Phoenecia.

The figure of a man seems inseparably connected with the cross but this figure was a later addition. *It had its origin with the Hindus who portrayed the god Vittoba as a man crucified in space. The Secret Doctrine* states that no one of the world's Saviours actually suffered death on the cross, that crucifixion is a spiritual and not a physical fact in nature, symbolizing a sacrifice.

The early Christians revered the cross as the way of truth and life. *They had no knowledge of a crucified Savior.* Jesus was worshipped as the lamb. In the course of time the lamb was pictured as leaning against the cross. About the year 680 A.D. it was decided to substitute the man for the lamb. It is stated that the earliest figure on the cross was one crucifix presented by Pope Gregory to Queen Theodolinda of Lombardy. It is certain that while the cross as a sacred or mystic symbol dates from the remotest antiquity, and its use as an instrument of punishment is scarcely less ancient, there was no connection between the two before Christianity.

The symbolic cross of many shapes

may be resolved into four primitive forms:

(a) The Greek cross found on Assyrian tablets, on Egyptian and Persian monuments, and on Etruscan pottery.

(b) The crux decussata or oblique cross, vulgarly called St. Andrew's cross, no less common in ancient sculptures.

(c) The Latin cross or crux immissa, found on monuments, coins, and medals, before Christ.

(d) The tau cross, crux commissa, or patibulata, a mystic symbol of very ancient origin, probably a phallic emblem, thought by archaeologists to be the oldest form, the Greek cross being its double.

(e) The crux ansata, the tau cross combined with a circle, as in the hands of the Egyptian divinities—the symbol of life and immortality.

There are extant many legends of the cross. The Talmud, held by the Jews in as high esteem as the Bible, contains hidden in its depths innumerable pearls and many priceless treasures. At the same time it contains many passages whose conceits are puerile. It presents many strange mixtures of history interwoven with fiction, as well as many curious illustrations of the Masonic system.

The following Mediaeval legend will prove interesting:

Adam was weary of life and longed to die. Calling his son, Seth (Sut, Set or Typhon), he said: "Go to the gates of Eden and ask St. Michael to send me some of the oil of mercy God promised me when he thrust me out of Paradise." Seth replied, "I know not the way." "Go by the valley that lieth to the eastward," said Adam. "There is a green path along which you will find blackened footprints, for where my feet and the feet of your mother trod in leaving the Garden, no grass has since grown."

Seth found the gate guarded by an angel with a sword of fire, but he was allowed a glimpse of Paradise. He saw a fountain through which the water rolled in four mighty rivers. Before the fountain was a gigantic tree, bare of leaves and fruit. Around its trunk a terrible serpent had writhed itself, burned the bark and devoured the leaves. Beneath was a precipice that reached to the depths of hell. The only human inhabitant was Cain, who strove to climb the tree to re-enter Paradise, but the roots, as if instinct with life, turned around the mur-

derer, even penetrating his flesh. Appalled, Seth raised his eyes to implore mercy and gazed at the top of the tree. Its head reached into heaven, its branches were covered with flowers and fruits, and, most beautiful of all, a little babe was listening to the songs of seven white doves circling 'round him, and a woman, more glorious and lovely than the moon, bore the child in her arms. The angel refused the oil of mercy, telling Seth that it could not be bestowed until 5,500 years had elapsed, but, in token of future pardon, he gave him three seeds from the Tree of Life, and commanded him to bury them with his father.

When Adam heard the message, he laughed for the first time since his transgression, and said: "Oh, God, I have lived long enough. Take my soul from me." Adam died the third day after Seth's return, and his sons buried him in the Valley of Hebron. The seeds produced three saplings, which marvelously became one, yet were distinct in nature. This sapling Moses found and plucked as his rod. As the prophet was punished for his presumptuousness in not calling upon God when he smote the rock the second time, he was not permitted to carry the rod into the Promised Land, so he planted it in Moab.

David, being moved by an angelic vision to transplant it to Jerusalem, sought for it three days before he found it. On his way to the Holy City, divers miracles were wrought, sick were healed, and lepers cleansed. The monarch planted it in that part of his garden to which he repaired for private devotions. He begirt it with twenty rings of sapphire and built a wall around it. In time the tree became gigantic, and Solomon desired to use it as a column in the Temple—but cut it as they might, the workmen found that it became miraculously either too long or too short for their purpose. In anger it was thrown aside. A woman named Isbylla sat upon it to rest. Suddenly her clothes took fire, and she prophesied that Christ should hang upon that beam. Whereupon the Jews beat her to death and then threw the beam as a footbridge across a stream that it might be trampled under foot. When Balkis, the Queen of Sheba, visited Solomon, she refused to walk over it, but worshipping it, took off her sandals and forded the stream. And she declared to Solomon that upon the holy wood the Sa-

vior of Adam and his posterity would suffer. Thereupon Solomon commanded that the beam should be overlaid with silver, gold and jewels, and placed it over the doorway of the Temple which faced the rising sun. Solomon's grandson, Abijah, coveting the treasure, stripped the adornments from the wood, and, to conceal the theft, buried the beam in the ground. A spring welled forth from the spot, which in after times was known as the Pool of Bethesda, and the angel to whom was committed the care of the sacred wood at times "troubled the water," and the tree, giving forth its virtues, healed the sick.

At the time of the crucifixion of our Lord, the wood floated to the surface, and from it the cross was formed, in which were four species of wood, the palm, cypress, cedar, and olive. When St. Helena, the mother of Constantine, visited Jerusalem, the spirit having infused into her the wish to discover the cross of our Lord, she called together the wise men and Elders of the Jews, who, much fearing, sought anxiously among themselves what this assembling could mean. One of them, Judas by name, said: "I know that she wishes to learn where is the wood of the Cross upon which Jesus was crucified, but beware lest ye reveal it, for as soon as the Cross shall be found, our law will be done away. I have learned from my forefathers, one of whom, Zaccheus, was the father of Stephen."

But the Jews agreed upon no account to reveal where was the wood of the Cross. But when the Empress terrified them with threats of death by fire, they pointed out Judas as a just man and the son of a prophet who was skilled in their law and traditions. The old man being obdurate, St. Helena commanded him to be cast into a pit, to starve until he disclosed the truth. He endured the agony of hunger for six days; on the seventh he yielded and led the Empress to Calvary. Upon the sacred mount was a temple of Venus that Satan had subtly caused Hadrian to build in order that when the Christians came to that spot to worship, they might be charged with adoring the pagan goddess. Judas, having prayed, the earth trembled and a fragrant odor was diffused. St. Helena commanded the pagan temple to be destroyed and the ground ploughed up. Then Judas began to dig vigorously, and at the depth of twenty feet he found three crosses. They could not, however, distinguish the Cross of Christ from that of the thieves. And about the ninth hour, a dead man was carried by—and Judas laid the first and the second cross upon the dead man, but he moved not. Then he laid the third cross upon him, and he came to life. Judas was converted by this miracle and later became Bishop of Jerusalem. St.

(Continued on page 34)

¶ Is There A Prophecy in Your Birthday?

By FLORENCE ESTES RAMSAY

(Who Has Your Number)

I AM going to prove that there is more in the slang phrase, "I've got your number," than we who use the expression are aware. Although, as a matter of fact, you have more than one number, the number which definitely places you and shows the numerologist just what sort of person you are, is the birth number.

This is found by adding the numbers contained in your birthdate.

If I find a person's number (done by adding the figures in the result until they are reduced to a single numeral), is 1, I can tell that *that* person is a leader, a dominating, forceful, courageous person who will scorn to imitate others, but who will be original in all that he does and who will wish others' opinions to conform with his. If I find someone's number is 2, I know that we have a gentle, sweet-tempered person who will be dominated and guided, rather than try to have his say or way. A 3 person will be artistic, given to talking about himself and his efforts, as though of great consequence to the world; he is the optimist, the entertainer, fond of the colorful and beautiful. The 4 person is very practical; he is serious, honest, earnest and overly conscientious, with a scientific turn of mind.

The 5 person is he whom we term a "free soul"; he is a lover of freedom, one who will run away rather than be forced into any kind of bondage—one who seeks variety and exciting adventures; he is the explorer, the globe trotter, liable to wanderlust; he combines a liking for the "bright lights" with a liking for the more serious side of life, but will avoid monotony at any cost. The 6 is the idealist who reaches into the clouds and brings down to earth, or tries to do so, perfection. He is the universal server, and one who feels deeply any responsibility assumed and desires to discharge it in a way that will be artistic and lovely. The 7 person is the student—he gives deep study to the work in hand, analyzes things to a fine point, and assembles every fact possible before forming his opinion on any subject. He is certain and sure and becomes expert in



Florence Estes Ramsay

any line he undertakes, He is silent and reserved and wise, ever alert and vigilant.

An 8 person is capable or organizing on a large scale; he is the executive, the lawyer, or the big business man; he seeks the grand, magnificent way of doing things. Always the powerful, influential, ambitious climber, craving the highest worldly success, he is what is termed the "live wire."

He likes to make money

and attain to places of distinction, so bends every effort toward that end. We always find him on the job, for this ambitious person is never satisfied until the goal is reached. An 8 person can accomplish much if careful not to wear himself out in his continual striving after place and power. The 9 person is also the seeker after big things, but in an unworldly way. He seeks upliftment. A generous, compassionate and tolerant soul, he vibrates in harmony with the infinite, realizing the comparative unimportance of earthly things. But because he does realize this unimportance, money is usually his to distribute, and he is liable to give too much away, unless there are other combinations of his numbers detracting from the general survey. The number 9 is the combination of 3 and 6 and completes their work. The 9 person will never know actual want or deprivation.

In the combinations, you must note from which numbers your result is derived. If the digit is derived by the removal of a cypher, as in 10 reduced to 1, or in 40 reduced to 4, the qualities of the person are intensified. The cypher always adds strength when succeeding the number, and detracts from it when preceding it. The tendency to insanity may be found by an unbalanced condition in the plane numbers—too many emotional numbers, not offset by a sufficient number of the physical numbers. The literary person shows a larger number of the water numbers, the inspirational or artistic person displays the air numbers, and the person whose pursuit is money or worldly attainment displays many fire numbers.

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How to Use Suggestion Successfully

HYPNOTISM

In Your Everyday Life

By DR. ADOLPH F. LONK

I WILL explain just how I apply suggestion, in my daily office practice, for relieving a vast number of disorders, some of which have been pronounced incurable by the medical profession. Suggestion is one of the most successful of all healing methods; whether used consciously or unconsciously, results always follow.

There are two minds. One we call the objective mind and the other we call the subjective mind. The objective mind manifests itself through the five physical senses. It is the mind that is capable of all forms of reasoning, such as inductive and deductive reasoning. It is located in the cerebral cortex, which is the gray matter composing that part of the brain where the objective mind manifests itself. The subjective mind is in the medulla oblongata and is connected with all other intelligences of the entire organism. A point to remember here is that each cell composing our bodies has intelligence and is not a dead mass as many think. The subjective mind has no reasoning power and will accept suggestions, whether good or bad, act upon them, and will work just as hard to produce a crop of weeds as a garden of flowers.

In giving treatments by suggestion, the subjective mind must be told just what is expected of it, just what disorder should be corrected. Simple suggestions are first used in order to induce the psychological condition before actual treatment is given. In some cases as long as one hour is necessary to bring about this state.

I generally have the patient sit in an easy position in a chair. Now I tell him to close his eyes, saying to him that in a little while he will feel a heaviness starting in his eyes and head which finally will extend down the back and all over his body, but will not in any way interfere with normal circulation of the blood. The blood will circulate properly, the heart beat regularly, but the heaviness will be so great that he will be unable to raise his head or open his eyes. I continue to repeat that the eyes are now getting tightly closed, the head feels very

heavy, et cetera. I now tell him to try to open his eyes but at the same time assure him it is impossible; then I ask him to try and raise his arm and later his leg which he finds impossible to do because of my suggestion being acted upon by the subjective mind.

Unless there are indications that the patient would greatly benefit by putting him into a deep sleep, I do not suggest sleep to him, but on the contrary I tell him he will not go to sleep and will understand all that is going on objectively but will feel so heavy that he could not rise under any circumstances. Always use very positive tones when talking to the patient.

If the suggestions are given properly, and the subject has kept his eyes closed all this time, he is now under muscular control and ready for the suggestive treatment, which is to be given for twenty or thirty minutes, according to the case, telling the person what you want his mind to do in order to establish a condition of health.

Another method I use is the arrest of visual attention by holding some bright object, as a coin, holding it ten inches in front of him and on a level with the top of his head. The subject's eyes will be under some strain in seeing it, and then I give monotonous suggestions, such as that the pupil will dilate soon, and after a while his eyelids will feel very heavy and will close unconsciously without him making any conscious effort to close them. I never hurry a subject, but take him step by step, as that is the only way to get the proper subjective state.

In starting, it may take ten to twenty minutes and the subject must be in an easy position. This induces a good subjective condition and is one of the best methods.

My third method is the same as above, but instead of looking steadily at the object held on a level with his head, I ask him to close and open his eyes at each count while I continue to count. Before commencing I assure him that very soon he will find it

impossible to open his eyes after I count for a while, and many subjects go into the subjective state after but fifteen counts. If after one or two hundred counts, the subject is still able to open his eyes, I tell him to close them and then I give suggestions as in my first method, following with the suggestive treatment. After two or three such attempts with this last method the subject will generally go into the subjective state very quickly, even though at first it did not seem to have any effect. One of these three methods or a combination of them will develop the subjective condition in every person of sound mind if the person does not resist my efforts.

The six stages of psychological influences are now given. The first is when subject is unable to open his eyes. The ocular muscles are affected in this case, preventing the lids being raised. The second stage is when all the skeletal muscles are under control of the suggestionist and subject cannot get up from a sitting position, raise his head, or bend his arm. Yet he is wide awake but drowsy. He is not hypnotized, as there is no sleep, but from experience I find this a good stage for therapeutic work. The third stage is a condition of sleep (hypnotism). The individual is unaware of his surroundings; his five senses being locked up, he knows nothing objectively. This hypnotic stage differs very little from natural sleep and only in this respect: in natural sleep the person is only in relation with his own consciousness while in the induced condition he is in relation with the operator that induced this condition and obeys the operator only, regardless of the number of people trying to get his attention. The fourth stage is somnambulism, and quite interesting. It is just about the same condition that many people go into from natural sleep when they get up dreaming and walk in their sleep. Suggestions are acted upon whether the eyes are open or closed. Some delusion must be suggested to the subject while his eyes are closed and he is then told

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¶ A Sketch of Oriental Occultism

Yogi Philosophy

Psycho-Occultism

¶ *Yo-go means union, in Hindu philosophy, one of the six Darsanas or schools of Brahamical philosophy, that of Patanjali, the essence of which is meditation. Theoretically at least, its devotees acquire command over "matter" by ascetic practices, such as long-continued suppression of breath, endeavoring to unite themselves with the vital spirit which pervades all Nature. When mystical union is effected, the disciple (Yogi) can, it is said, traverse all space, become invisible, know the past, present and future.*

YOGA Philosophy, Religion and The Psycho-Occult Sciences are based upon great arcane laws and spiritual truths. The Philosophy and The Sciences have much in common and are so closely allied to each other, that I have in a general way endeavored to cover these great Fields of Learning.

Yoga Philosophy is one of the six main systems of Philosophy in India. The Philosophy was founded and systematized by Patanjali.

(1) Hatha Yoga deals with the learning of the physical body by means of Bodily Postures, Diet, Hygiene and Breathing Exercises.

(2) Raja Yoga deals with the training of the psychical powers and of the mind. This includes Meditation, Concentration, Cosmic Consciousness and the Outpouring of the Mind. It is also necessary to understand the psycho-Occult Sciences before one can understand Raja Yoga.

(3) Bhakti Yoga is a doctrine of love and aims at perfection through devotion, prayer, faith and reverence.

(4) Karma Yoga deals with the evolution of the soul by means of work, and teaches the Yoga how to escape from Reincarnation.

(5) Jnana Yoga deals with Divine Wisdom and attempts to obtain union with God and with Cosmic Consciousness.

All of these Yogas are to some extent interrelated and the great aim and object is to help the spirit to merge into the Supreme Spirit, and to eliminate the sense of personality (maya).

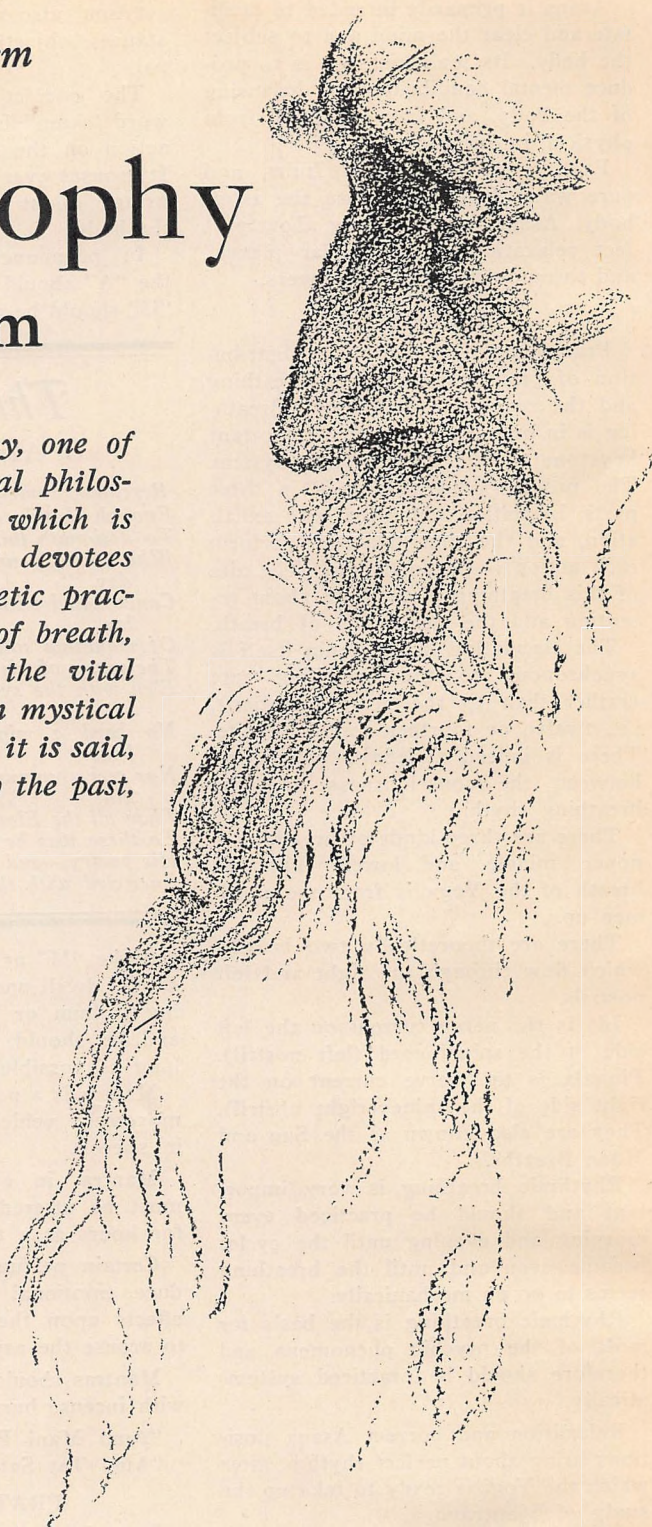
This is brought about through graduated system of ascetic practices. Chastity and self-control must be practiced in all things. Also abstinence from certain foods and drinks. In this way only can the blood stream be made pure and the Pituitary Body and the Pineal Gland be made to function properly. Also, the imagination must be withdrawn from the physical body and centered upon the astral body.

Through Yama the student learns to practice chastity and self-control.

Through Niyama he is taught the great occult truths about sacrifice, worship, detachment and renunciation.

ASANA

Asana deals with bodily postures, postures, of which there are eighty-four. Suffice it to say that these bodily postures are necessary both for the body and the mind. All Yoga begins with the body (physiology) and works gradually upward through the mental, the psychic and the spiritual. Certain postures help to subdue the body and thus leave the consciousness free for meditation and concentration.



Asana is primarily intended to facilitate and clear the mind and to subject the body. Its main purpose is to produce mental equilibrium and balancing of the body, and free the mind from physical interruptions.

Fasting, the eating of fruits, and pure water help to liberate the astral body. Asana helps to bring about perfect relaxation of the "solar plexus" and to unfold the psychic powers.

PRANAYAMA

Pranayama deals with the distribution of prana through deep breathing and the regulation of breath. Breathing is in one sense the most important keystone of the whole Yoga system. The process of breathing is in three parts, inhalation, retention, and exhalation, and the time taken to perform each action is proportionate. The aim of this breathing is to bring about retention and the suspension of breath.

The circulation in the brain itself is synchronous to the breathing rate (rather than to the heart pulsation), i.e., twelve or fourteen to the minute. There is indeed a definite connection between the consciousness and the breathing rhythm.

There are three kinds of breathing—upper, middle, and lower. The full breath of the Yoga is from the abdomen up.

There are theoretically two breaths which flow through the right and left nostrils.

Ida is the nerve current on the left side of the spinal cord (left nostril). Pingala is the nerve current on the right side of the spine (right nostril). They are also known as the Sun and Moon Breaths.

Rhythmic breathing is very important and should be practiced every morning and evening until the cycles become even and until the breathing seems to go on mechanically.

Rhythmic breathing is the basis for most of the psychic phenomena and therefore should be practiced systematically.

Relaxation and correct Asana positions bring about perfect rhythm, after which the Yogi is ready to take up the study of Montrayoga.

MANTRAYOGA

Mantrayoga deals with a series of words which are uttered rhythmically.

The word "Aum," written "Om," is the basis of all Mantras. The word "Aum," in its entire sense, is simply a symbol to express Divinity and the Supreme Being. The three letters of this sacred word signify the principles of the creation.

A—Preservation.

U—Destruction.

M—Regeneration, or Brahm, Vishnu and Shiva.

"Aum" also stands for the three substances, objective, subjective and eternal.

The correct pronunciation of the word "Aum" has a peculiar vibratory action on the spot between the eyes. It arouses every atom in the body and brings about correct polarization of the body.

In pronouncing the word "Aum," the "A" should start in the throat, the "U" should be at the top of the palate,

This Bard

G. ARTHUR HALLAM

*Perchance some future age of me shall say:
Enough that in our era, we disdain
To designate this bard's conceit as vain;
Who, though unhonored in his ancient*

*day,
Commingle with the haunting, moonlight*

*lay
Of mountain solitude and trackless plain,
The music of his lute; ay, each refrain,
E'en with the symphony sad surges play*

*No bard a mightier comradeship may
boast,*

*Nor seer commune with as his own soul's
kin,*

*Than all the Elements he gloried in.
To these was he accustomed to recite
His poetry,—and to the starry Host,
Encircled with their own immortal light.*

and the "M" at the lips. The student should dwell upon the final "M." making it hum or vibrate in the throat, and he should prolong the sound as long as possible on one inhalation.

Mantra is a power which is thought-movement vehicled by, and expressed in speech.

Mantra, in order to be effective, must be uttered in a certain manner for hours at a time.

Certain perfumes and incenses produce emotional physical, and mental effects upon the Yogi and they help to arouse the psychic faculties

Mantras should therefore be chanted with incense burning.

"Aum Mani Padme Hum."

"Aum Tat Sat Aum."

PRATYAHARA

Pratyahara deals with mental work and it means Introspection or Meditation. It is a preparatory to Dharana.

The object of Pratyahara is to free the mind from the five senses. Through correct meditation the mind becomes tranquil and then what is put into it stays there.

DHARANA

Dharana is equivalent to concentration and depends upon correct postures, breathing and relaxation exercises, and the chanting and the emptying of the mind through meditation.

Its object is twofold, viz., (1) to gain mental composure, and (2) to study the mind.

To concentrate, the Yogi must first of all relax thoroughly, close the eyes, shut off the senses and become unconscious of the body. Also breathe regularly and slowly, and try to feel the mental forces gathered together at a point between the eyes (forehead).

DHYANA

Dhyana consists essentially in a unification or an outpouring of the mind on the object held in view. Dhyana attempts to unite with a physical or mental thing.

SAMADHI

Samadhi brings about unity with the Supreme Mind and with Cosmic consciousness and it is the ultimate attainment of the Yogi. Samadhi deals with spiritual and abstract things.

Dharana, Dhyana and Samadhi are all parts of one thing, and they are all bound up together in a sense.

These three stages together are called Sangyama.

KUNDALINI

Kundalini is an electric, fiery, Fohatic power, and the great pristine force, which underlies all organic and inorganic matter. It is the heart and root, of the whole Eastern Doctrine of the development of the psychic powers, and it is the most secret of all teachings of the Hindu School.

The Kundalini (Serpentine) is symbolized by a snake, having three and a half coils, and it resides at the base of the spine. When the Kundalini is awakened, it passes up through a hollow tube in the spine (Sushumna), i.e., when the spine is kept straight through correct Asana postures.

As the Kundalini passes up the spine it awakens and vivifies the psychic centers (Chakras). These Chakras are physical things but are composed of astral or etheric matter. These Chakras correspond to the principal nerve plexuses—the cardiac, the solar, the Pineal Gland, etc. There are seven Chakras, as follows:

First is the Muladhara Chakra, located at the base of the spine. It is here the Kundalini sleeps with its tail in its mouth.

The Muladhara Chakra is the center of the body, i.e., (subtle center)—the center of its psychical and spiritual power. It has four petals (four Sanskrit letters) and like all Chakras it hangs head downward until it is awakened by Kundalini, after which it turns upwards.

The second Chakra is called the Svadisthana Chakra, and it is located at the base of the sexual organ. It is blood red, and has six petals. Water is the Tattva of this Chakra.

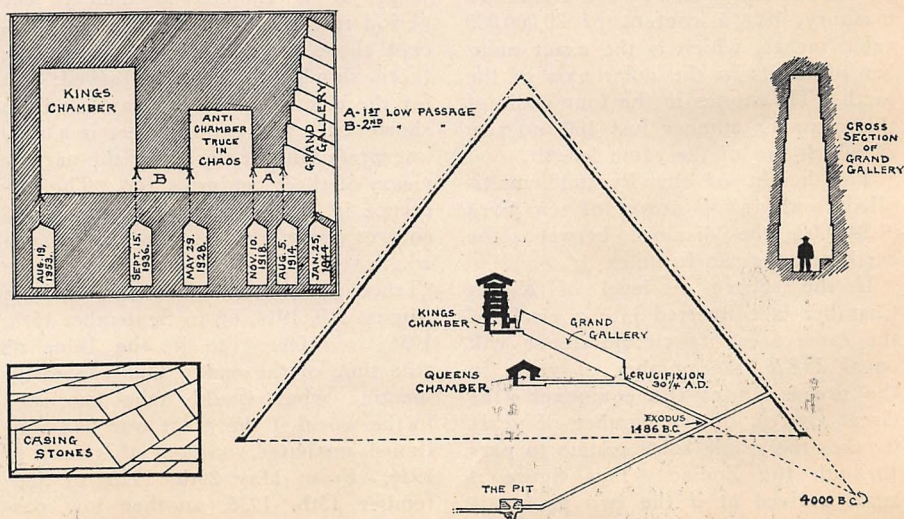
Manipuraka is the third Chakra, and

Thus in brief, I have given a general outline of Yoga Philosophy and of Psycho-Occultism.—Self Culture.

By GEORGE B. BROWNELL

Personally, from certain light received, I believe this pyramid was built by Spirit Power. If a heavy piano (even with people sitting on it) can be lifted up and moved about in the air of a seance room, with no visible agencies at work, it requires no stretch of the imagination to conceive of such a building being erected by archangelic beings. The stones were no doubt dematerialized in the quarries and re-materialized into place, a process known to occultists. Builders know that it is impossible to cut and fit stones (weighing 50 tons) together, with such ex-

The Pyramid is built chiefly of limestone and granite. As it stands today its sides consist of a series of steps, but prior to about 800 A. D., these steps were filled in with polished limestone



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casing blocks. These blocks were fitted together with matchless workmanship. One can form an idea of the magnitude of this structure when it is stated that some of these casing blocks measured 8 feet wide, 5 feet high and 12 feet long. Each block was beveled off to harmonize with the slope of the sides with a degree of exactitude that incites wonder. As Mohammedanism spread, the Pyramid was used as a quarry, and these casing stones were dislodged, broken up and carried away to be used in the construction of their mosques and buildings.

Here are a few things about the Pyramid that are very interesting: It would take volumes to explain its symbology and full significance. The measuring units employed in the Pyramid are the Pyramid inch and the Hebrew sacred cubit. The Pyramid inch is a hair-breadth longer than the English inch (1.001) and the sacred cubit is 25 inches.

The base line of the Pyramid measures 365.242 cubits. This is the number of the days, to a fraction, in the solar year.

If the height of the Pyramid, 232.520 cubits is divided by twice the base line, the result is the mathematical formulae 3.14159, which is the number used to square the circle.

If the length of the King's Chamber is made the diameter of a circle, then a square of the same area as the circle has 365.242 on each side.

If length of chamber is made the side of a square, then a circle of equal area has a radius equal to the height of pyramid in cubits—232.520.

If twice the length of King's Chamber is measured down the Grand Gallery, the vertical descent will equal 365.242.

The length and height of King's Chamber added together and divided by the breadth gives the formulae 3.14159, used for squaring the circle.

The King's Chamber, which is built on the fiftieth course of the Pyramid's masonry, has a content of 20,000,000 cubic inches, which is the exact number of cubits in the polar axis of the earth. The stones in the four walls of this chamber number just 100, no two of which are of the same length.

The height of the Pyramid multiplied to the ninth power of ten gives 91,840,000, the distance between the earth and the sun in miles.

If the square at level of King's Chamber is converted into a circle of the same area, its circumference will equal 25,826, the number of years in the precession of the equinoxes (the Great Cycle), or the number of years it takes the whole solar system to pass through the Zodiac. This figure is again arrived at if the two diagonals

of the pyramid's base are added together.

If a circle is made whose circumference equals the four sides of the Pyramid's base added together, the radius of that circle will be exactly the same as the vertical height of the pyramid.

The Queen's Chamber is built on the 25th course of masonry. It contains 10,000,000 cubic inches, just one-half that of the King's Chamber. In the east wall of this chamber is a peculiar niche built one cubit from the center. This niche represents the Hebrew standard of measure.

If the length of the Ante-Chamber is made the diameter of a circle the circumference of that circle is 365.242. If the distance between the farther wall of King's Chamber to the center of Ante-Chamber is measured, we again arrive at the figure 365.242.

The Pyramid's mathematical proportions show a wisdom and scientific knowledge not equalled in the world today. The stones are fitted together and polished as if done by the delicate skill of a jeweler. McCarty says, "If the different parts could be prepared, we could not place them in their present position by any known process in this enlightened day, owing to their immense size and weight."

The passages and chambers of the Great Pyramid all have a symbolic and prophetic meaning. Before entering the King's Chamber it is necessary to pass through two low passages. These passages are so low that it is necessary to stoop to get through them. The first low passage according to measurements in Pyramid inches runs exactly from August 4-5, 1914, when England entered the World War, up to November 11th, 1918, the day armistice was signed. After this low passage the Ante-Chamber is reached, in which one can stand up. This chamber has a number of odd features that contain important meanings. It extends from November 11th, 1918, to May 29th, 1928. It is claimed to indicate the period referred to in Matt. 24:22, "Except those days should be shortened, there should no flesh be saved: but for the elects' sake those days shall be shortened." (The word elect is a misinterpretation, a coloring of the narrow vision of three centuries ago. The reference in the original is to the righteous or godly souls everywhere or anywhere.) This chamber is called the "Truce in Chaos." The period from August 5th, 1914, up to September 15th, 1936, is referred to in the Bible as "the time of the end." One can easily imagine what would have happened to the world if the great war had continued unabated, without this lull, to 1936. From May 29th, 1928, to September 15th, 1936, another low pas-

sage is encountered, and this is interpreted to symbolize the final period of tribulation, the breaking up of "Mammon" rule to make way for the Christ kingdom of Love and Service. It is considered that during this period the Armageddon (warfare in the air) will be fought.

The Chronological system in the Pyramid agrees with the Bible. Like the Bible, it starts with 4,000 B. C. At the juncture of the descending and ascending passages, the Exodus is indicated 1486 B. C. The Messiah's birth is shown to have occurred October 6th (Julian) Saturday, 4 B. C., according to Davidson, and the crucifixion April 7th, 30 A. D. The Jews at the time of the exodus were in bondage in Egypt. From the time of their deliverance they began to progress and move upward. The Grand Gallery indicates the Christian Dispensation extending from the Christ period up to 1844, indicated by the great step. As the Jews rejected the Christ, they moved on in a horizontal direction, as shown in the passage leading to the Queen's Chamber. The year 1844 marks the beginning of a new era—"The Epoch of Creative Sciences." Spiritualism had its birth about this time. Quimby began teaching and loaning his manuscripts, and to Quimby and Spiritualism can be traced the whole New Thought movement. "The Bab," the founder of Bahaism, began preaching in Persia. And from this time on a forward movement began to manifest along all lines.

No one knows when this Great Pyramid was built, but is supposed to have been erected about 2170 B. C., when the Pole Star—Draconis—shone down the descending passage. This star will not again shine down this passage until 21,000 years have elapsed from the present day.

The ceiling blocks of the Grand Gallery each contain 1,000,000 cubic inches.

The Pyramid's passages were discovered about 820 A. D. About this time a Mohammedan chief came to live in Cairo. Thinking that the Pyramid was a tomb containing rich treasures, he ordered a group of men to search for an opening. Failing in this, he ordered them to tunnel into its interior. After much hardship and discouragement, and when about to give up the task, the workmen heard something drop to the side of the tunnel. Chiseling in that direction, they broke into the passage at a point where the descending and ascending passages meet. The object they heard fall was a stone plug that had concealed the entrance to the ascending passage. Another block, however, still obstructed this passage, and when this was

(Continued on page 37)

¶ *How to Demonstrate the Dynamic Power of Your Real Self*

Secrets of the Ages

By URIEL BUCHANAN

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PERHAPS when a child you had sometime been left alone in the silence of night in a desolate room, you stood still for a moment and listened. You heard only the heart's rapid beating. Then you saw shadowy forms in the darkness. Then came a nameless fear and the uncontrollable impulse to escape the solitude and stillness. You rushed to the room where your parents were. And perhaps taking a light they returned with you. Then you saw there was nothing to fear. The phantom had vanished with the darkness.

There are many who are thus haunted through all the years of their life by phantom thoughts, by needless fear, dreading some great misfortune that will never come. Flashing the searchlight of reason through the hidden recesses of the mind, the phantoms you have harbored by thoughts of fear, by doubt and ignorance, will pass away, and you will see yourself dwelling in a universe of truth and love, you will know that you are led by the Eternal Light, that you are protected by the Infinite Power.

Do not fear. Have faith. Though the shadows of sorrow and adversity gather about you, do not fear. You are a child of the Infinite. The Divine Light within will cause the darkness to flee and the phantoms to vanish. Have courage. There is a power within you which will make you the master over every circumstance and condition. Invoke the aid of the higher potencies. Let the heart be brave, the hand steady, and the will unwavering. Have faith in your power to attain all that is good, all that is true and desirable. Breathe inspiration and life into all effort. Be persistent, hopeful, and patient.

It is within your power to gratify the cherished ambition which lies nearest your heart, be it desire for wealth, love or fame, for health and happiness, or high attainment in any field of human endeavor. The power to realize your ideals is within yourself; so also are the barriers which stand in the way of present manifestation. The greatest enemies to progress are fear and doubt, weakness and ignorance, and the belief in limitations. To come



Uriel Buchanan

into an understanding of the omnipotence of thought will give you the assurance and strength to accomplish seemingly impossible results. You will have faith in your power to overcome difficulties. You will assume responsibilities and command a force and inspiration which will insure the success of your ventures.

There are mysteries of divine truth which cannot be analyzed by the finite understanding, but which can be embraced by thoughtful and reverent meditation. You must yield to the impulses of the higher consciousness and look beyond the symbols to that which they signify—from the human to the divine.

In order to come into a consciousness of your relation to Universal Life you must have faith, such perfect abiding faith as places with absolute trust your life and destiny in the hands of the Supreme Power. Faith of intensity places you in harmony with truth and with all the laws of the universe; and if you are truly faithful, the divine aura of such density will surround you that the projection of its rays will induce harmonious conditions in all who come into your presence, the duration depending upon the worthiness or reception of the individual. The mastery over many conditions of matter. This control is not only dependent upon a religious life, but human will grows strong in a lifelong battle with the forces of earth, but in order to attain the greatest power the human will must

merged into the Divine Will. When divine faith, divine will, and divine love are united in a human being, he has gained great power and becomes a master. His faith enables him to heal the ailments of the body, his love to minister to the needs of the soul and lead it to truth, while will gives him the power to harmonize natural conditions.

The self binds itself with chains when it thinks and acts for self. When you desire from self, you separate from universal power. Live as the sun lives; self is death. Forget self by filling the mind with the highest thoughts it is possible for you to hold. Then the higher forces will flow in. To the one who has risen above self, this world is as a grain of dust compared to the possibilities contained within his soul.

The next point to be considered is odyllic force. This is an emanation from the brain produced in sleep, and when one is unconscious or in a semi-conscious state, never when awake and active. It is absolutely destroyed by anger, fear, and ungentle, and uncongenial surroundings. We float in odyllic force, through thought must come and go and therefore try to gather

whatever helps you to do this is most fortunate, no matter how hard it may be to endure.

You must learn to use the will in such a way that instead of permitting the mind to turn from one subject to another just as it may be moved, you shall be able to apply it as a servant at any time, and for a period as long as you wish. *Concentration is the great law of attaining.* It is the holding of the rays of the mind to a single subject until the power is so intense that simply by increasing the vibrations the soul can do what it wills. Concentration will overcome these four things: Ignorance, Egotism, Desire, Aversion.

Ignorance is false judgment. It is the not knowing the difference between the true and the false, between that which is changing and that which is unchanging. It can only be overcome by concentration of the mind.

Egotism is that quality which makes you sensitive to what others think or say about you. It is the consciousness of the outer ego, which says, "This body is I." Concentration will overcome this consciousness of the lower self. The moment you get back into the center you are in perfect peace. Nothing can touch you as long as you hold yourself actively and positively centered.

Desire for all transitory temporal things will pass away when you learn to concentrate, to fix your thought and heart on the Infinite; whenever you can say of anything, "This too will pass away, it is not worth thinking about." Everything that comes out of your life has power to give you pain and heartache.

Aversion to all people and conditions must be overcome if you can rise above the

power and greatness. If you desire to make the best possible use of your talents, to control great interests, to become the leader of great movements which will help the world to advance to a more ideal state of existence, hold your mind in meditation upon the power desired until every obstacle in the way of attainment has been removed.

You cannot accomplish much until the will is freed from material desires. There is a vast difference in killing out a desire and changing it. Light a piece of paper, it will burn to ashes and can never be lighted again; so our desires must be changed, but not burned out; you must learn the transmutation of force. If you will concentrate your will upon your work or study you will accomplish results. Most people are like locomotives with the boilers full of holes. As soon as steam is gotten up, it commences to escape, and there is no power in the locomotive to haul the train. If you desire great things and will conserve and concentrate your forces, great things will come.

The will is like electricity, a force, and should be controlled in the same way; not the human will, but the universal will that runs the stars and the planets. When concentrated this will flows into us and it helps us to get hold of the universe. An abundance of this power will make your life brighter and better. If the will power is spent on the physical plane, it is so much loss spiritually, unless you put spirituality into material acts. Will culture is life's ladder reaching from the soul to Deity. The use of the will is all that makes one person different from another. The only way to develop the will power is to act; each act creates a new impulse or more will power. There are two kinds of will; one rises as the lily and grows into the kingdom of light, and the other sinks into darkness and mud and desires of the senses.

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BY CALIF OMAR

what is contained in these books is contrary to the Koran, and is mischievous: if in accordance with the Koran, they are superfluous—let them be burned."

matter will battles the former. Examine your will and see whether you are to the kingdom of light or darkness. By steadfast, unwavering purpose and unswerving and indomitable will you can transmute the base metals of your nature, iron, lead and brass, or desires, passions and emotions of the animal soul, into the priceless gems

and pure gold of love, compassion and power divine.

Take some loges or prayer; you should use the same for months, and at the same hour and place, when convenient. This is a very good loges:

"Oh Supreme Power, Supreme Spirit of Truth and Love, shed upon me the Divine influence of Thy presence. I commit my body and my soul unto Thee; it is in Thee alone that I rely. Bless Thee, I glorify Thee, I entreat Thee, by Thy Holy Name, to banish from my soul the darkness of ignorance and to enlighten me with the Fire of Thy Wisdom. Take away from me all evil desires. Lead me and enlighten me, that I may know the work set for me in life's voyage of hidden mysteries. Oh, Infinite Spirit, whose kingdom is from the everlasting to the everlasting."

Try to feel every word. You will soon get into vibration with harmony spheres.

The brain must become a tool for the use of the soul. When concentration is perfectly attained, the soul sits supreme, beholding, yet unmoved; until this is attained it partakes of every little change of mind. The environment must be harmonious, and the soul must have a sanctuary where it is free from inharmonious vibrations, where it can find silence and peace. True illumination comes only by rising above the fogs of self, and living by principles. The soul then begins to live in a new atmosphere, and can never again be wholly in darkness. It is here that intuition is developed and the divine torch is lighted. You can then say, "Come life, or come death, I WILL attain this ONENESS with the Divine."

If you remain true to the highest monitions, and are not led astray by the counter influences which constantly appear, if your love for the attainment of the highest and best is greater than your attraction toward all that is unworthy, you will bring to your aid the host of invisible powers which work on the human plane for the upliftment of man. In countless ways you will have unmistakable evidence of help from unseen sources, which will strengthen your faith in the divine leadings and give courage to reach up and attain.

Let your watchword be onward, and turn not back; but with your eyes fixed on the final goal, with uplifted, eager hands, continue to tread the path which leads towards the heights; and know that the time will come when that mysterious force within, which now causes the heart to beat with infinite longings, will not be silenced until you have received response to every yearning and realized the fulfillment of every hope.

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merged into the Divine Will. When divine faith, divine will, and divine love are united in a human being, he has gained great power and becomes a master. His faith enables him to heal the ailments of the body, his love to minister to the needs of the soul and lead it to truth, while will gives him the power to harmonize natural conditions.

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The next point to be considered is *odyle force*. This is an emanation from the brain produced in sleep, and when one is unconscious or in a semi-conscious state, never when awake and active. It is absolutely destroyed by anger, argument, and uncongenial surroundings. We float in *odyle force*, and every thought must come and go through this, therefore, try to gather and keep it, if you wish to receive and send out the higher thoughts. Those who know these mysteries do not talk idly; you cannot afford to waste your *odyle force*; no matter what may come, try to keep calm.

"Every waking hour we weave, whether we will or no;

Every trivial act or word, into the woof must go."

Watch your weaving. After concentration, watch to see where the mind goes. Do not allow yourself to get ruffled. When well drilled, you can control every atom of *odyle force*, the same as magnetism.

The special use of the body is to hold the soul, and for use, that the soul may gain force to develop. Hold your thought to the Divine, as if you stood at the center, and not from the standpoint of the earth. Keep the mind free from material thoughts, then it will become more and more receptive with the Divine. The human soul must be fully evolved from the animal before it can attain great heights, and

whatever helps you to do this is most fortunate, no matter how hard it may be to endure.

You must learn to use the will in such a way that instead of permitting the mind to turn from one subject to another just as it may be moved, you shall be able to apply it as a servant at any time, and for a period as long as you wish. *Concentration is the great law of attaining.* It is the holding of the rays of the mind to a single subject until the power is so intense that simply by increasing the vibrations the soul can do what it wills. Concentration will overcome these four things: Ignorance, Egotism, Desire, Aversion.

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Aversion to all peoples, places and conditions must be overcome, so that you can rise above the personal plane and recognize the good lying latent in everything. Nothing but concentration will overcome aversion.

True concentration is not a spasmodic effort, a forced determination, a blind outreaching and a nervous clutching after something vague. The greatest power is born of repose; not repose of negation, of indifference, but the positive repose that belongs to one who is sure of himself and knows that there is a force at his command with which he may conquer adversity and overcome all things which bar the way to liberty and progress. Concentration means the quiet control of one's thoughts and beliefs. It means the power to transmute the combined forces of man's being into a dynamic power which may be controlled and directed by a trained and invincible will to produce any result desired. There is at your command a limitless supply of energy which may be transmuted by the mind and will into intellectual

power and greatness. If you desire to make the best possible use of your talents, to control great interests, to become the leader of great movements which will help the world to advance to a more ideal state of existence, hold your mind in meditation upon the power desired until every obstacle in the way of attainment has been removed.

You cannot accomplish much until the will is freed from material desires. There is a vast difference in killing out a desire and changing it. Light a piece of paper, it will burn to ashes and can never be lighted again; so our desires must be changed, but not burned out; you must learn the transmutation of force. If you will concentrate your will upon your work or study you will accomplish results. Most people are like locomotives with the boilers full of holes. As soon as steam is gotten up, it commences to escape, and there is no power in the locomotive to haul the train. If you desire great things and will conserve and concentrate your forces, great things will come.

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¶ *Is the Occultist a Pantheistic Materialist?*

Occult Materialism

By G. H. POHLAND

THE word *materialism* is supposed to be utterly opposed to anything savoring of the occult idea. But we are not discussing here the popular idea associated with the word *materialism*, or rather, this essay is put forward to disabuse the public mind of the highly incorrect complexes which are associated with the term.

"Clear thinking makes clear writing." Or at least so we are taught in our proverbial rhetoric. And apart from the natural intrinsic difficulties that inevitably inhere in certain particular subjects and disregarding a class of limitations of human language, which it is not necessary to dwell upon here, it may generally be safely affirmed that when once a subject has been thought out thoroughly, the clear and accurate expression of the idea will come naturally enough; and it is usually supposed that with the accurate and clear expression of the idea to be conveyed the work of the author in this particular instance is complete and that the accurate comprehension of his thoughts by the student will ensue as a matter of due course.

Clear thinking does indeed make clear writing, to be sure, providing that the author is sufficiently gifted in the power of expression, but the difficulties of the author do not necessarily end at this point. There are many considerations indeed apart from that of the supposed lack of clearness of thought that militate strongly against clear, concise and effectual expression. One has but to study the course of censorship through the ages to find that in many instances deviousness, roundaboutness and metaphysical subtleties of expression are far more desirable in a thinker that has a message to give to the world than plain bluntness of expression. For countless ages, as history goes, before the days of reputed "free speech," straightforwardness of expression on political, social and religious subjects would only invite martyrdom to the author reckless enough to commit such an unpardonable blunder; and even in our own day and age it is impossible for any honest and illumined person not to see that the operation of the folk-ways and the taboos, as well as the employment of the devious expedients of social pressure and of ostracism by the unscrupulous among the real wielders of power in human affairs, likewise usually militate against too much directness of

expression of honest thought. One has but to study the general tenor of radical literature and of related schools of thought to be convinced that such is the case.

There are people of education, if not of real illumined intelligence, who contend strenuously that freedom of speech now reigns supreme in the so-called civilizations of the world. According to them, in their smug nonchalance, it is sheer insanity for any one to suppose that there are any persons today who are improperly treated for the holding and promulgation of ideas which it is perfectly proper for them to maintain in their own heart-of-hearts and to express in perfect fullness to the world. If you take the trouble to point out to them specific verifiable instances, you are virtually regarded as a fool for bringing such matters to their attention. Nevertheless, that is exactly where the shoe pinches. From time immemorial, the same unconscious reaction to the complaint of abuses not commonly recognized and understood as abuses of personal freedom has ever obtained. While in all likelihood the world is much better today in this respect than in the entire historical past which we appear to know, there are limitations yet, and very severe ones indeed, upon the proper freedom of human thought and action. Only today the means of repression are more highly intellectualized, "refined" and sublimated, which makes the task of the real uplifter of today difficult indeed.

We appear to have gotten off onto a digression. But it is not entirely beside our purpose after all. On the one hand it is only during the last hundred years that it has become possible to enter into a free, open public discussion of the subject of our essay, owing to the terrific repression formerly imposed upon all expressions of open occult thinking, and in addition to this we are going through all of the preliminaries getting ready to clarify an idea which has become encumbered with innumerable complexes and reactions, individual and social, during the historic epoch.

To return more definitely to the subject at hand. An authorized abridgment of the *Standard Dictionary* defines *materialism* as:

"The doctrine that the facts of experience are all to be explained by reference to the reality, activities,

and laws of physical or material substance."

While this, like many dictionary definitions, leaves much to be desired, it is nearly sufficient to illustrate our purpose. It should say, "Fact of Experience" rather than *existence* for not even a materialist would have the hardihood to assert that all facts come within experience, even on the physical plane. The essence of traditional materialism is that all reality is physical and limited to the three ordinary dimensions.

It has often been said that one of the chief difficulties of philosophical exposition lies in the intrinsic limitations of human language, and it has often been argued as well that one of the greatest obstacles to the correct translation of metaphysical and occult treatises from the oriental tongues into those of the Western world is due to the exquisitely fine shades of meaning expressed by the native terms used in the original works. As to the latter statement, the present writer is not fully in accord. An ideal translation would require a person profoundly versed in both languages, and such a combination is difficult to obtain. Where such problems really occur,—and sometimes they do—it is by no means impossible to naturalize appropriate foreign terms when the need arises (e. g. *Dharma* and *Karma*) or to devise or compound new words where the necessity actually exists. As to the former statement, the author is not inclined to give it as much credit as has been his former wont. So far as he has been able to follow the course of philosophic thought during recent years, for example in the theory of relativity and in the new schools of psychology which have arisen from time to time, he has repeatedly found instances of old words—words thoroughly sophisticated in the language and unequivocally understood—which have been employed to express new meanings, or rather fuller meanings, and this without any distortion or alteration whatever in their original signification. Their meaning has not become modified or altered in the least; only amplified and thoroughly elucidated, that is all. Or perhaps it may be better expressed, the old words have become better understood. Take the words *behaviorist* and *behaviorism* for example. These words are by no means new, although we have

(Continued on page 30)

Effa DANELSON'S

O ¶ Opportunity

OPPORTUNITY is not the chances we have offered to us. It is rather those chances we are able to take advantage of. Each thing in our day's travel that gives us self-expression is a golden opportunity and a stepping stone to achievement. The little things that we pass by, unheeding their glints of wisdom, are the things that make up our Year of Life.

Each year finds us lamenting these wasted moments and making resolutions intended to guard against making similar blunders in the New Year.

Opportunity is not ushered in with the New Year or evicted with the passing of the Old Year. Opportunity is offered every waking moment of our lives. We must be at attention at its approach. It does not lie in wait for us.

Bemoaning our losses unfits us for action. Our losses mount higher and higher as we mourn for past mistakes. Condemn not, and especially condemn not ourselves for things done by the Hand that neither heart nor brain can control. Time wasted in moaning and condemnation is time stolen from the Epoch of Life.

The passing moment is freighted with the fruits of our best labor. Observe it and realize that the theft of time is what makes us poor in mind, poor in opportunity, and poor in friends and purse. Today is the seed time and the harvest. TODAY is the master of time and the slave of humanity, if it is so willed by us.

A ¶ The Handwriting on the Wall

AGAIN the hand writes on the wall! In the Bible is recorded the prophecy of the fate of King Belshazzar through the handwriting on the wall.

At the time William McKinley was nominee for President, his election was predicted by a psychic who saw it written on the wall by, to her, a visible hand. Continuing her prophecy, she proclaimed his election to a second term and his assassination exactly as it occurred. This message was given in a public Spiritualist meeting.

Today, the hand is writing on the wall. The fate of Belshazzar is again prophesied and those who read the handwriting on the wall know that unless a radical change in the policy of the old parties is made, the fate of King Belshazzar will again be enacted.

The people are not asleep, as some politicians are inclined to think. Still water runs deep and many a safe landing becomes a slippery dock. The veiled prophet is rampant. Nations are rocked out of their poppy stupor to a realization that the boa constrictor is stalking the camp. Citizens of a greater civilization are awakening to the dangers on every hand throttling

business. The toilers, the bone and sinew of every nation, are becoming aroused from their stupor; they are tired of the football game, tired of playing hide-and-seek, tired of the lullaby song of prosperity, tired of inaction, tired—very tired—of being the children of the shoemaker.

Too many bruises on the same spot produce a malignant cancer. The people have been bruised to the cancer stage. What we want is less talk and more action. We want attention. We want less usury (a malignant form of thievery by high officials) and more protection of our citizens' rights. We have had foreign rule long enough. The patience of the long-suffering citizenry is about exhausted.

Arise, citizens! Demand a representative government of these United States, enforced by those who are elected to the high office of state. Let us have another Washington, a Lincoln, a Roosevelt, who will free our Ship of State from its barnacles and restore the government to the people.

I ¶ If Man Could Understand

IF man could understand the sighing of the wind, the rustle of the leaves, the song of the bird, the cooing of the dove, the cry of the bird of prey, the salutation of the dog to the master whom he loves, he would realize more fully the law that makes all the universe kin.

If man could realize that the only distinction between man and any other of the magnificent creations of Nature is what man thinks he is, not what he is. If he could understand the language of the other forms of life uttering sounds similar to his own, there could be established a line of communication which would in time give man great insight into the wonders of Nature. Not only could this relationship be established with the animal species, but the soundless creations of the universe would welcome our friendly approach to an understanding.

Just why man should set up a Heaven for himself and bar from it all his friends and associates of the earth life has always been a mystery to those who see with a full vision.

When only revelation brings understanding, why does man declare he alone has power to function beyond the door of death? Giving himself as he does, such limited power, why does he set himself up as ruler and master of all other forms of life in relation to the universe.

The taking of the life of a bird is no different from taking the life of a man. In either instance the physical body is destroyed. Man has set for himself a moral obligation to sustain what he terms human life and ignores the obligation to sustain any other form of life. In fact he has made the killing of helpless creatures a pastime and a sport. Inured to the suffering inflicted, he boasts of his catch.

If man would reason, he would realize that to inflict a wound on any form of life causes as great agony

—by the Editor

EDITORIALS *of the* DAY

and suffering to one form of life as to another where the body mechanism is similar to his own. Even plants and trees mourn and die if too great an injury overtakes them.

The dividing of any form of life by an outside force causes pain and suffering. To those who can commune with Nature's wondrous forms in the languages they understand, there is no division between man and the beast, the flower, tree or anything that has vibrating or pulsating life. Even the sands of the seashore, the stones on the hillside, and the granite rocks of the mountains have souls and are continuously expressing life.

Man's limited vision makes of him a blind leader, a stumbling block to his best interests. In his short-sightedness he calls himself lord and master. He recognizes only one master greater than himself and calls him God. Not knowing that this Master whom he calls God is Nature, he does not understand, and because of his lack of understanding, he is filled with unutterable fear and calls out in agony of despair for help. Battling ignorance of Nature's law is the greatest conflict in which man can engage. A better understanding of his fellow creatures, more tolerance toward the helpless, will reveal to man the great truth that nothing perishes. All life clothes and reclothes itself in an endless procession of expressed activity.

¶ Are All Astrologers Crooks?

MANY people, not understanding the laws governing astrology, are apt to make this sweeping statement, "Every astrologer is crooked," basing their snap judgment, perhaps, on horoscopes drawn up for themselves, or possibly for a few friends. This same sweeping statement is also made concerning other allied sciences in which accurate birth data are the foundation of an exact mathematical reading.

Since the beginning of time, that fractional part of a minute, sun time, when a child was born was never recorded, and is not now being recorded. Births are recorded by a timepiece that may be slow or fast, but never correct sun time. This being the case, who can supply the data for an absolutely accurate horoscope?

Then too, there are so many methods of judging horoscopes. All astrologers claim theirs is the only correct method, yet each one is based on the birth data and all arrive at the same conclusion. Those who have had horoscopes compiled by all the known methods, find these two exact points, the base and the conclusion, do not vary one from the other, though in their wanderings they definitely and almost fiercely attack each other on many points which are misleading, especially to untutored minds and those vicious minds out to kill everybody's product but their own.

Scientific astrology is based on mathematical calculations. If correct birth data could be obtained, there should be no question as to the accuracy of the delineation. While there may be those who are using astrology to cheat the public, there is no argument against as-

trology as a science, and its true value to struggling humanity is daily being recognized more and more by the thinking and unprejudiced mind.

And what is true of astrology is true of all allied sciences, where the accuracy of the reading depends on exact birth data.

¶

¶ Psychism

PSYCHISM, another tabooed subject among a certain class of mind, is suffering from a false precedent established by the uninformed layman and the inexperienced psychic. One who is versed in psychic law knows that the client and the communicating spirit are the responsible parties in a seance. The psychic or medium is simply a machine.

Unlike astrology and its kindred sciences, psychism requires no data. The true psychic has no need of data. The fact is, no data at all should be given to the psychic to be interviewed. Seventy-five per cent of the communications that come through are aborted because the recipient either ignorantly or maliciously interferes with the machine through which the communicating spirit is sending its message.

Prejudice against spiritualism as a whole renders a judgment against any psychic, honest or otherwise unreliable.

The vast multitude, who should be working as one mind, are quarreling over the splitting of a hair in the conclusions they have drawn concerning the religious aspect of Life after Death, which has no more to do with the law governing life than it has in determining the action of the Sun on the vegetation of the earth, or the question of whether Jesus was a man, a spirit, an astrological figure, or a mythical creation to illustrate lessons in human conduct.

A psychic is one whose body, under certain conditions, can be used in various ways to demonstrate the fact that an outside intelligence (whether in physical or spirit form does not matter) can independently identify his individuality and personality, and also intelligently discourse on subjects wholly unknown to the psychic, and perform feats that would be impossible in the normal physical state.

Psychism and all its allied cults must be intelligently understood before real service can be rendered the client seeking information. The conclusions of the disgruntled or the fiats of the enemies of psychism will never change the law. Life is governed by law, is continuous and progressive, does not linger by the wayside.

Nature has provided its creatures with a vehicle suitable for each day's journey. Birth is yesterday's Death, and Death, as we term it, is tomorrow's Birth. Our will, our opinions, our acceptance or rejection of any of its mysteries, do not change the law. A fact established by man lives just as long as it satisfies the mind, whether it be in science or religion. Each generation discards the old for the new. Time, only, is needed, for people to free themselves from all mystery concerning Life.

Bill Jones

(Continued from page 6)

Secure whatever ill betide,
A shelter in the time of storm."

DEEP husky voices rumbled reluctantly into the tune. Trelawney had a good voice. He, too, began to sing. He felt indignant at the insignificant volume of sound that came from the twelve.

"Sing, hang it," he exclaimed. Trelawney liked to sing. His fresh voice filled the room. He swayed and teetered in tune with the man at the table.

"Oh, Jesus is a rock in a weary land,
A weary land, a weary land,
Jesus is a rock in a weary land,
A shelter in the time of storm."

"It'll be about five minutes before you begin to preach, brother," whispered the other man to him. Trelawney trembled. He hadn't the slightest idea as to what he might say. He picked up a book from the table and leafed it over. It contained a concordance, and he leafed that thru. His thoughts were jumbled, but he was a rapid thinker, and he soon found what he wanted. He shivered as he thought of his assurance. He felt as tho he were sacrilege incarnate. There were mighty good reasons why he had no right there. McClenahan had no right too—

"I introduce Brother James Trelawney, men, tonight," said the voice at his side. "Brothers, the meetin's yours, bless you an' keep you, Brother."

III

TRELAWNEY rose. Upon him was the conviction that he was committing crime, deep, unforgivable. He leaned out over the twelve and his voice quavered.

"Hebrews," he announced, "4th chapter, 15th verse." He read it. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Then, as he admitted to himself simply to collect his thoughts, he turned back and read the whole chapter. Then, still for the same purpose, he turned back still further and read the fourth chapter of Luke, for that belonged to the other. And then they sang another hymn, and then Trelawney, his voice still quavering, but growing stronger as he went on, started in:

"Somewhere on the face of the earth," he began, "There wanders a man whose name, we'll say, may be Bill Jones." Bill Jones, with Trelawney, had quite the same significance as does John Doe with the police, "I don't know," he proceeded, "where he is, or what he is doing. He may be in the wilds of Africa. He may be here tonight. That man, Bill Jones,

has upon him guilt in a greater degree than any man upon the earth. He has been deeper in the mire—he is the blackest of the black. And yet, ancestry and circumstances and adversity, have conspired against him to make him what he is. More than any other man, he is the victim of circumstances. Upon him is the mark of

LAND LOCKED SAILOR

JAY G. SIGMUND.

No other man along the ridge
Could splice a hay-rope's strands,
And he had queer, blue anchor things
Tattooed upon his hands.

He swore the sort of heavy oaths
Which only seamen swear;
His clumsy footgear was the kind
Which old salt sailors wear.

Rough days he'd ask; "How would ye
like

To climb a mast today?

For she'll be choppiest than Hell
And soak the deck with spray!"

While other times he'd sit and dream
While rainbows curved their stripes;
Some brighter days he'd whistle tunes
Filled with the lilt of pipes.

I've seen him let his hay be wet
While whittling out the prows
Of tiny, masted, sailing boats,
Or larger fishing scows.

But one day when a windstorm broke
I saw him almost cry,
Because two lost, bewildered gulls
Went veering through the sky.

—Smyth County News.

the beast. That man, wherever he may be, lifts up his hands tonight and cries aloud: 'There's nobody that's got it in the neck like me. There's nobody knows what I've been through, nobody,' Trelawney clicked his teeth and trembled once more, for it seemed to him as though now, for the first time, he was trespassing upon forbidden ground. "Bill Jones' 'mistakes,'" he went on, "for there is somebody that got it in the neck like Bill—and more than Bill. There's somebody that knows what Bill's been through—for He's been through more himself. There's somebody that understands. There's somebody than can say to Bill Jones truthfully—'I know how it is.'"

Suddenly Trelawney shook from him all fear, and plunged boldly in. "You know," he said, changing his tone of voice to a conversational tenor, "the old masters, and, in fact, the new, when they tried to paint the portrait of the Christ, followed types of their

own nationality. Do you see what I mean—the German who painted the Christ, painted him a German; the Russian painted Him a Russian; the Italian painted Him a son of Italy—don't you see—they couldn't help it. Their ideals were of their own land. Do you know," he said smiling, "I'm like that. And the Christ, as real today as he ever was, if I painted him, I should make Him an American—like the best American I know. Do you see the point? Some great statesman, only infinitely nobler, with strong, regular features, a good square chin, and the eyes"—he wiped his brow—"I—I can't describe the eyes. I daren't try. I wonder if you catch my idea. I read a long, strong poem by Stanley Peet, the English poet, in a magazine just the other day. 'If Christ came to London town today'—that is what he called it. Only he didn't mean it as I mean it now. The picture in his mind is of Christ coming to America today, not as He is today, but as He was—a Man, don't you know—can't you see? Can't you understand that if Christ were tempted now, as he was then—wouldn't the voices call to Him behind closed doors—wouldn't he feel the terrible power of money—wouldn't He feel? Well, He felt all that then—He felt the tug of crime upon Him more than ever did Bill Jones."

HE stopped for an instant. He had been very vague, illogical. His audience was getting restless. It didn't catch his drift. He would never make a leader, not of this kind of a meeting. And yet—something surged within him. He had to get those twelve somehow in the hollow of his hand. He simply had to—

"Men," he went on, "I can see Bill Jones sitting in that corner over there." They turned and looked. No man was over there. "And I can see the Christ—my American Christ—the Man—coming in that door." They looked. There was none there. "He stands in the doorway with a gray slouch hat, and a long gray coat upon Him, and the dust of travel deep upon His clothes, and His eyes—but I can't tell you about His eyes—no man man. Only in them are the signs of His terrible struggle against the temptations—such temptations that Bill Jones never dreamed of, men—and there's the light of victory, too. He comes in and He looks about Him. In the corner sits Bill Jones."

Trelawney turned to the superintendent belligerently. "Now," he said as though reasoning with himself, "I don't care what you say, I'm not sacri-

(Continued on page 28)

LISTENING IN ON W-O-R-L-D

News Notes of Interest to Occultists

A Planetarium for Chicago

An astronomical institution that will be welcomed with great interest by every earnest artsological student is about to be established in Chicago as the result of a half million dollar gift by one of its citizens, Max Adler. An enormous instrument, requiring a special structure of its own to be installed on an island in Lake Michigan near the Field Museum. This instrument, called a Planetarium, is capable of optically projecting images upon a domed ceiling and of showing more than 4,500 artificial stars, planets, and other heavenly bodies in orbital motion. The Heavens can be shown as they appeared at any given point on the earth thousands of years ago or ages hence. Cycles of time can be condensed. The day cycle can be compressed into a few seconds, and an age-long movement into a brief period. With the aid of the Planetarium it becomes possible to grasp at once the complicated motions of the heavenly bodies. The spectators, without any explanation, see for themselves how the stars travel, daily, in their courses and how, in the course of 26,000 years, the earth's axis performs a slow tumbling motion as if it were a spinning top about to "die down." The demonstrator also can make the stars move in ways never contemplated by nature. For instance, it is easily possible to show how the stars would move if the earth stopped spinning on its axis or if the procession of the equinox occurred in a single year.

Mental Wireless in the Jungle-lands

The head-hunters and cannibal tribes of isolated British New Guinea, although living 5,000 years behind modern civilization, possess a wireless, soundless means of communication which carries their messages across mountains and from island to island, and which so far has baffled every effort at scientific explanation.

"Practices verging on the magical which are carried on in this little-explored region at the back door of Australia are quite as mysterious. The tribesman can will himself to death—and does, at times, for the most trivial reasons. He may decide to give up his life simply because some one has crossed him; because his master has refused permission to attend a dancing festival, or because a favorite pig has died. He merely lies down and fades

out of life, lets go. A day or two may end it.

"He can will another out of life, too. The experience is related how a white sea captain and mate were forced to beat their native crew with ropes for several days on a trip between islands to prevent their lying down to die under the belief that they had been bewitched by a native sorcerer."

Send Your Thoughts to Huxley!

Julian Sorrel Huxley, biologist-writer grandson of Thomas Henry Huxley (Darwin's protagonist), eldest son of Leonard Huxley (editor, Cornhill Magazine), brother of Aldous Leonard Huxley (writer of lightly ironical books) is trying to organize a grand telepathic pow-wow. Beginning today and continuing until February 6th he wants people who believe that they can propel their ideas and wishes towards others to try doing so, and report results to him. Particularly does he want the blind to experiment "to determine whether a special sensitiveness compensates for the loss of sight."

Wife Says Fawcett, Lost Explorer, Lives

Beaulieu, France.—Mrs. P. H. Fawcett, wife—or widow—of the long-missing British explorer and seeker of the original Garden of Eden, has requested newspapers to deny reports of her husband's death. She says that through telepathy she knows her husband is alive, though he has not been heard from since he entered the wilds of Brazil three years ago.

Astrology in the University

Astrology is making great strides in Germany, says Evangeline Adams. She reports that an Astrology chair is being established at the University of Leipzig, and that it is her understanding that Harvard and New York University are about to take it up.—Center Bulletin.

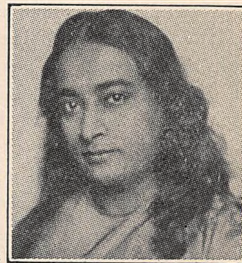
The Life Span of Man

Since the sixteenth century, the average span of human life has increased from twenty-one to fifty-nine years, according to data presented by the Pennsylvania department of health. Better living conditions, more effective ways of combating and controlling disease and more extensive health education are the chief factors responsible for this lengthening of life.

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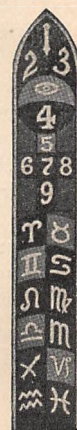
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Bill Jones

(Continued from page 26)

legious. I mean it—I mean just what I say. He would see Bill Jones in that corner, and His face would light. He had been going to leave, but He sees Bill Jones. And He takes Bill Jones by the hand and He says: 'How's tricks, Bill Jones?' Yes, He does. And Bill Jones tells Him—because Bill can't help it—he tells Him how tricks are. Bill Jones, under those wonderful eyes, tells Him all about himself, and let me tell you, that he begins at the bad things first. For he's got to. For the first time in his life he begins to realize that his wife hasn't left him, his friends haven't deserted him—no, not by a long shot. He's left her. He's deserted them. And the Man with the dust of travel on Him, looks at Bill Jones, and He says: 'Bill, what you need is religion. That's what you need.' Bill Jones shivers. Yes, he does. He's heard religion all his life. It's a scarecrow to him. 'Religion,' he replies, 'not a bit of it. No religion in mine.' And the Man puts his hand on Bill's arm and says: 'What is religion, Bill?' You know what Bill Jones says: 'Blamed if I know. What is it, anyhow?' And the Man, the tired Man, the weary Man, with the dust of travel deep upon Him turns His eyes once more upon Bill Jones, and says: 'Religion. Why religion—why, it's being friends with me.' That's a new one on Bill Jones, men of my kind. Being friends with Him—why from the instant that Bill Jones saw Him first, Bill would have given his eyes to be friends with that Man. 'Being friends with you,' Bill answers, 'that's like rolling off'n a log,' Bill says. And they go out arm in arm together. 'We'll get a job together, Bill,' says the Man, 'and we'll stick to it, too.' And they do get a job together, Bill and the Man, and once in a while Bill finds himself sneaking back into the gutter that he came up from, but the Man only turns to him and lays His hand on his arm, and He says: 'Bill, you ain't goin' back on an old friend, are you?' and His voice breaks just a bit, for He likes Bill. 'Bill,' he says, 'we got to stick together somehow, you and me.'

He paused suddenly and took from his pocket an old newspaper clipping. 'It's not very logical,' he said, 'but there's something about you chaps that reminds me of an old bit of verse that's never going to die—'Jim Bludsoe and the Prairie Bell.'

Trelawney knew how to read, and he read the bit of verse with his soul in his voice. And he knew within himself that it took a better man than he to round out the pathos of his ser-

mon, and he had no other reason for his introduction of the poem, save the excellence of the creation of John Hay.

He read it through to the last verse. 'He weren't no saint, but at Judgment

RETROSPECTION

Esther Palmer.

Where languid shadows rest at night
Down by the piers and on the drive,
Where willows whisper gentle words
In leafy language, we contrive
To meet again in solitude,—
Accentuating our regret
For love long fled. Even the lake's
Dull surface forms a dusky net
Enclosing all the silver love
Of ours that turned to copper ore
Within the light of bitter years;
And now reflects to sight once more
In vivid hues of gold and flame,
A two-toned arch to catch our
breath.
And yet we say that Love is dead:
Perhaps, my dear, Love lives in
death.

I'd run my chance with Jim
'longside of some pious gentleman
That wouldn't shake hands with him.
He seen his duty, a dead sure thing—
And went for it thare and then;
And Christ ain't a-goin' to be too hard
On a man that died for men."

"Gents," said Trelawney, gently.
"Christ ain't a-goin' to be too hard on
any man. He's standing at the door
waiting, waiting—and all that He says
is this: 'Are you comin' on, Bill
Jones?'"

Trelawney stopped and shivered
once again, and the fear settled down
upon him.

"Hang it," he whispered to himself,
"I oughtn't to have done it. I didn't
mean a word of it, and I didn't feel
it, and—"

A man arose from the middle of the
room, and brushed his hand across his
face. Uncertainly he came down the
little aisle, and half stumbled, half fell,
into kneeling posture, at the little rail
in front of where Trelawney stood.

This man burst forth into uncontrol-
lable sobs, "My name is Bill Jones,"
he said.

IV

HALF an hour later James Terhune
Trelawney sauntered into his club.
Ten minutes after that Tommy Mc-
Clenahan rushed up to him. Tommy's
face was beaming.

"I got it over the phone," said
Tommy. "It was great, great, great.
That duck that you got into was the
hardest nut we've ever had to crack."
Tommy sobered instantly, and took off

his hat and bowed his head. "You
cracked him for us, Jim," he said.

Trelawney shook his head. "It was
awful, awful," he returned. "I had
no right—"

He sat there that night after Mc-
Clenahan had left, reasoning things
out. There was one thing he couldn't
understand. He might, he told himself,
figure out the momentary effect upon
Bill Jones of the Industrial Mission—
that it was only momentary, he had no
doubt, though he learned later that Bill
Jones "lasted" to his dying day—no, it
was something else. It was the queer
emotional effect upon himself, Tre-
lawney. He feared it, yet he liked it,
too. Trelawney pressed a button.

"More of the same, Karl," he told
the waiter. Trelawney was not a
drinking man, clearly not a drinking
man. And yet, tonight, something
made him reckless—tremendously so.
It seemed as though something had
gone from him that must be replaced.
He needed stimulant.

"More of the same, Karl," he kept
saying.

V

IT was 3 o'clock in the morning when
he woke. He was still sitting at
the corner table in the Green Room of
the Club. He was alone. Even Karl
was nowhere to be seen. He pressed
the button and waited for an instant.

"More of the —" he began. Then
he stopped. He rose to his feet and
crouched against the wall. For there,
there in the entrance to the room, be-
tween the portiers, there stood, not
Karl. No, a man with a soft felt hat,
a long gray coat, a man with regular
features, with a strong chin, gentle,
kindly face—a man upon whom was
the dust of travel. An the eyes—

Trelawney shivered slightly. He
knew that he had sobered, knew that
somehow he held a firm grip upon him-
self. And yet he knew, too, that this
figure was but the figment of his imag-
ination—a picture of the man that he
had drawn himself—the creature of his
own mind. Fear smote him, and he
tried to shake it off.

"Are you coming on, Bill Jones?"

The voice came, he knew not
whence, save that the figure still stood
within the doorway, still stood with
those eyes. Then with a rush horror
dropped from Trelawney, and he
moved forward toward the figure.

"I'm coming on," he said.

The figure led him swiftly, up one
street and down another. The town
was deserted, dead. But in the east the
dawn was breaking, Trelawney walked
and walked, until the dust of travel
lay thick upon himself.

Suddenly he stopped before the doorway of an apartment house—a cheap apartment house. Without hesitation he ascended three flights of stairs; without hesitation he knocked upon the door. There was a silence. He knocked again.

"Who's there?" He braced himself. It was a voice he knew.

"It's—I," he whispered hoarsely. He felt rather than heard the sudden exclamation that came from the room beyond. Then suddenly the door opened and he entered. He stood, panting with excitement, in the little private hall, facing a girl, a girl with pale, drawn face, a girl without dimples, but still beautiful in the dim morning light; a girl with care stamped upon her, with sorrow, trouble, looking from her eyes.

"Bill Jones," she gasped, "Bill Jones—you've come back—back again to me." The color rushed to her face, and to the eyes of Trelawney she held something more of comeliness than when he first had met her.

"I want you to get dressed," he said, "and come with me—now. 'Any other time may be too late.'"

They were interrupted by a wail, a feeble wail of a little child, that came to them from the room beyond. Hastily they both entered, and the girl picked up a small bundle from the bed and laid a small, curly head against her breast.

"He's your and mine, Bill Jones," she said.

Trelawney turned his face. There, still in the doorway, faint and dim as the dawn itself, there stood a figure.

"Come, girlie, girl," said Jim Trelawney.

An hour later they rang the bell at a little shoemaker's shop. The shoemaker stuck his head from a second story window, a sleepy, tousled head.

"We want a justice of the peace," Trelawney said.

"I'm your man," the cobbler answered.

"Mister," he said, after he had opened his shop and bade them be seated, after he had taken note of the girl and the child and the man, "Mister, I don't know your name, but what you're doin' now is white—dead white, I tell you."

"My name," answered Trelawney, "is James Terhune Trelawney."

When they came out, the girl smiled. The morning sun shone in her face.

"To think," she said, "that I never even knew your name."

He drew a long breath. He glanced down the street. A patch of dull gray mist was disappearing. Out of the mist came a voice.

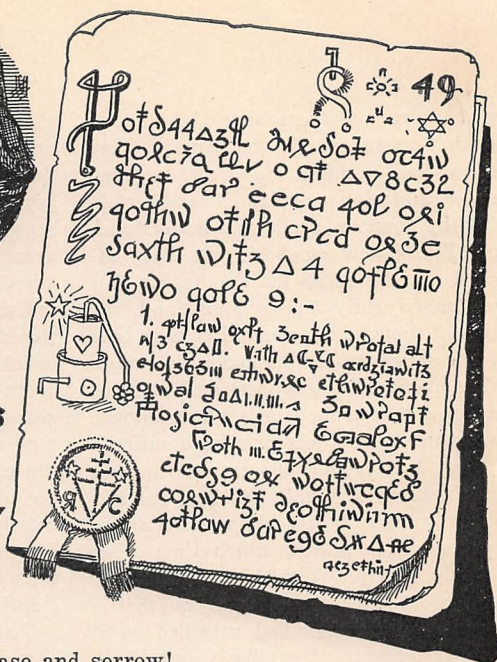
(Continued on page 48)

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Then suddenly, they were found! The secrets were at hand. Yellow sheets, peculiar writing, surprising illustrations, and mysterious seals. Who held the key to these things?

The Strange Manuscripts

Parts of the manuscripts were eventually deciphered. The wisdom was astonishing. The monk was *superhuman* in his ability to control and direct nature's forces. But, the special secrets were veiled. There was some hidden key that the eminent scientists could not comprehend.

Then came the second discovery. Monk Bacon was a Rosicrucian—had been one for many years. He was the mysterious character featured in many novels and great human dramas. He was the weird *Friar Bacon* who has been confused with Sir Francis Bacon. He was the world's great wizard of the thirteenth century.

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Occult Materialism

(Continued from page 23)

heard more of them than heretofore. But they mean exactly the same as they always did, nothing more and nothing less—significations explained and established by common usage and understanding. But a new emphasis has been attached to the idea, its importance has been more fully appreciated, and the trains of thought associated therewith have become much more illuminatingly amplified; and in addition a great deal more of the true import of the words is now known. To be sure the subject may have suffered a great deal from over emphasis, as it undoubtedly has in this instance, but this is usually true of new ideas and new interpretations, a matter which time alone will duly rectify. With this, as in similar instances, the net result will be that a dictionary term has had attached to it a proper measure of emphasis and of attention and of understanding which it hitherto lacked; and a new enrichment has been added to the ever growing sum total of human thought.

Remember, as a preparation for the subject we are now going into, that the ideas of "behaviorism" and of "relativity" respectively in psychology and philosophy are illustrative of the law as to how terms already existing receive fuller enrichment, without distortion or violence to their originally established meaning. This is brought about when the ratiocinative processes of the collective thinking mind give them the attention that is their just due.

But we have a difficulty in sociological, moral, ethical, philosophical and occult subjects of investigation that comes from another direction. This is not because of a lack of attention to terms, but on account of a distorted emphasis and a warped point of view. Particularly is this the case with terms having to do with morality and ethics. The words may be used correctly enough as far as

that is concerned, but highly imperfect and distorted mental complexes both individually psychological and sociologically psychological have become almost inseparably associated with them; and if great care is not taken in their use, whether in discourse or in print, violent individual or sociological reactions of a psychological nature are brought about which carry the person or the crowd far from the idea which it is intended to convey, and while the words used are true enough, and of themselves entirely innocent of harmful intent, the least of the disastrous results is that they are utterly misunderstood. In occultism this is particularly the case in the reactions induced by these three words: *Atheism*, *Pantheism*, and *Materialism*.

To the materialist *materialism* means that nothing exists save matter and its phenomena of change and that if there be such a thing as infinitude it does not obtain except in the three dimensions alone of the physical universe. To such a person all mental, moral, ethical and sociological phenomena are but higher involvements of those proceeding directly from physical things. To him, God in any form or according to any conception cannot be said to exist at all, and the belief in the survival of the essential human ego after death is utter fatuity, to say the very least. It is hardly necessary to add that his mathematical ideas are limited to the three dimensions alone of the traditional mathematical system.

Ouspensky defines *matter* as that in which occur the changes called motion, and motion conversely as those changes that take place in matter. *Relativity* demonstrates that the supposedly irrefragable law of the conservation of energy is not true. Something else than energy *per se* is conserved, whatever that something is, and it does not seem that the relativists have yet clearly defined it. Anyway, they have found out this much:

Matter and force are interchangeable according to the law of mathematical proportion. From this it would appear that we would be justified in provisionally defining matter as a highly compact condensation of latent energy within a relatively limited volume of physical geometric space, which would make the law of the conservation of energy true, according to an amplified interpretation of the terms.

It appears that *Occultism* teaches that there is no sphere of existence, from the physical through the astral, mental, budhic and yet beyond, and even within Divinity itself, where the appropriate form of matter is not to be found. Occultists teach that the matter of a next higher plane is subtler than that of the plane of existence just underneath it, in fact so much more so that it thoroughly interpenetrates it just as a bucketful of water passes through the contents of a bin of sand. When some phenomenon occurs on any of the occult planes, the matter of that particular plane is connected with it. It is then quite probable that our provisional definition of matter is the true one, universally valid on all of the occult planes of existence. Matter then, it would appear, is but one of the aspects or poles of spirit, and is inevitably connected with it. Wherever there is spirit there is matter of some kind. But the word *matter* is after all but a relativistic mathematical concept, no difference where its phenomenal manifestations are found.

Thus it is seen that were it not for the habitual but erroneous mental complexes associated with the words *matter* and *materialism*, the Occultist would be perfectly justified in describing his system as a *pantheistic materialism*, but it is his intention to convey the truth in expressions that will not be misunderstood.

Is There a Prophecy in Your Birthdate?

(Continued from page 15)

It is better to name a person after he comes into the world than before, as many do, for the name should correspond with the birthdate which shows the purpose of the life.

For instance, if the birthdate shows the person is a seeker of money, select a name composed of fire numbers which will allow the person to carry out his desire, by placing the proper tools in his hand. Our name is not ours by chance, however, but by design of the Creator, foolish as this theory may seem. We are given to the family that can give us the name signifying the sort of person we are and the les-

son we have come to learn. For not only in the birthdate, but in the name itself, is our destiny written. Some persons are given better tools to work with than others. They have earned the right to them in some past life. The purpose of religious philosophy is to teach us to use these tools rightly, lest we be given those more difficult to work with in our next life. For, of course, if one does not believe in reincarnation, one does not believe in the science of numerology, or in its sister sciences. Those interested in a child should always name it. Do not call upon a numerologist to name a

child but take the time necessary to study, that you may properly name your own child. If parents give a child a name which analysis shows is a handicap in the bringing forth of the child's ideals, we know there is a reason for it. The child must do certain things in a certain way in order to demonstrate its strength. The lesson the child is to learn is contained in the birthdate. The numerologist can tell what this lesson is and thus prevent the child from becoming the round peg in the square hole. The child may not be allowed to become the thing it was

(Continued on page 37)

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A Record of Scientists' Approach Towards the Occult

Attic Scientist Makes All Great Discoveries

Organized research has not produced any great discovery that can compare with the product of the lonely dreamer in the garret whose faith in his quest has made the vital steps in the world's progress.

The lone experimenter hidden away in an attic, with a fanatic's faith in his quest, has made nearly all of the vital steps in the world's scientific progress. Organized research has merely trailed his pioneering efforts and filled the gaps.

This is the point brought out by R. P. Clarkson, distinguished engineer and patent counsel, whose book, "The Historical Background of Radio," reveals that a series of haphazard discoveries by obscure individuals has been responsible for the harnessing of electricity to man's uses.

The isolated experimenter has always grasped the prize," he says. "Organized research, except perhaps in the case of Michael Faraday, has not produced a single outstanding discovery to compare with the locomotive, the steamboat, the telegraph, the telephone, the steam engine, wireless, the vacuum tube, the airplane, the marine, the automobile, the screw propeller, the moving picture, the telescope, the camera. Every one of these is the product of the garret, not the laboratory. The individual working alone makes the long leaps ahead. Organization merely fills in the gaps."

The reason for this is that science has made no orderly progress. Its vital discoveries have been pure accidents.

The Perfume of Death

A new idea is being tried out by scientists in a campaign to exterminate the pestiferous Japanese beetle. The beetle is being lured to its death by the perfume—"geraniol," which, mixed with bran, serves for the baiting traps. It liberates a vaporous perfume which is irresistibly attractive to the beetles. They come in flocks, enjoy it, and it kills them.

Geraniol is derived from lemon oil by distillation. Lemon grass is a tropical plant, and much of the oil comes from the Malay archipelago. In southern California the plant is beginning to be cultivated for making perfumery.

The crude-oil is "split" into a number of products, one of which is geraniol. Most valuable of the compon-

ent parts is "petitgrain," which is the basis of many expensive perfumes, and used for scenting fine soaps.

Geraniol can be obtained by the distillation of geranium plants—whence its name—but it is more cheaply derived from lemon grass.

The trap used for Japanese beetles is simple and ingenious. It is a cylinder of galvanized iron with a solid bottom and a tin funnel set into the top. Half way between top and bottom is a pan of wire mesh, to hold the bait.

The odoriferous vapor, rising through the funnel, spreads in the surrounding air and attracts all the Japanese beetles in the neighborhood. They fly into the funnel, are suffocated by the fumes and fall through.—American Weekly.

Medical Hypnosis

Hypnotism can be successfully used to cure mental and physical ills; according to Prof. William Brown, noted British psychologist, who said he had successfully treated shell-shocked soldiers by this method, and had used it to cure alcoholism. He said:

"A person who gets physical concussion is invariably easy to hypnotize. So are alcoholic persons. Anaesthetics will also make a person more readily hypnotizable. Hypnotism was originally used for surgical operations, and if chloroform had not been discovered would have been used much more extensively for that purpose.

"I have found shell-shocked patients easily hypnotized. A man who had lost all his memory could be hypnotized at once. Every case of amnesia or dissociated memory was in some degree hypnotizable. I observed 600 cases of amnesia in France, and every one was hypnotizable, and in every case memory returned under hypnosis. Patients seen months or years after the war were not so easy to cure, but they were, nevertheless, eventually cured."

Love

When we are told that we are loved for our body, but not for our mind, we not only are easily consoled, but frequently quite delighted. We feel that we are loved "for ourselves," as we say. On the contrary, when we are told that we are loved for our mind only, we are generally insulted and hurt. We understand that we are loved for something that is really extrinsic and, in the final count, of slight merit.—plain Talk.



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Were You Born Under the Sign of Capricorn?

(Continued from page 12)

for ritualistic lodges, and formal assemblies. They pay attention to the formalities of home life also, and use a certain amount of ceremony, dignity, and formality even with their intimate friends. In public and among strangers they may be rather reserved and reticent, but they unbend socially among friends or those who know them.

Most Capricorn subjects like to be considered among those of position; they want to be above the common classes and to associate with the aristocracy. They are rather materialistic, and their charity depends upon their mood of the moment. When their generosity is aroused, they like to give more than is expected of them. In most cases, they consider well their expenditures.

While rather acquisitive and careful in money matters, the advanced Capricornians, when once convinced that an investment is sound or has a reasonable chance for success, can place their entire capital in the project without a quiver. They can, therefore, become large operators and carry out huge projects.

They are inclined to be conventional. They also admire those who have reached the positions to which they aspire, and profit by the accomplishments of those who have gone before. In the climb up the hill of life, Capricornians seldom look back at what they have left behind, but keep on climbing. As they reach each objective in their progress, they gather others around them and make use of their accomplishments. It is here that their ability to plan and organize comes into action, thus enabling them to broaden their field of action, and manage gigantic enterprises.

Many subjects of Capricorn are numbered among those of wealth and position. They will be found at the head of huge corporations, construction and engineering companies, and when their endeavors carry them into the field of politics, they generally hold positions of trust and responsibility. Building, mining, engineering, all technical handicrafts, music, poetry, philosophy, art and religion are all within the scope of their capabilities. The astrological classification of the sign is *service*.

Those of the undeveloped types are apt to be mercenary, crafty, cold, and indifferent to the feelings of others. They are liable to periods of depression and melancholia. These types are constantly repining, and may be envious or jealous of those who are making better progress than themselves. This class of Capricorn people can stoop rather low in their greed for material advancement. Their selfish and covetous tendencies will even lead them to receive substance from the ills



HERBERT HOOVER
*The President-Elect of the
United States*

and vices of their neighbors. They can become very unscrupulous; they are ever fearful of setbacks or losses. Through their cowardliness, they succeed in making themselves miserable. Their despondency and whining cause them to be shunned. Even in such types, the tendency to climb is strong, even the lowest aspiring to position, according to environment.

The ruling planet of the sign Capricorn is the ponderous planet of fate—Saturn. The lower types generally have this planet adversely aspected or badly placed in their horoscopes. The nature of the planet Saturn, and of the planets ruling the other eleven signs will be given later.

Capricorn people are capable of success as teachers, politicians, government employees, operators on a large scale in the business world, in construction work, as members of corporations, and in positions where persistence, prudence, tact and organizing ability are required.

The chief characteristic of the sign is understanding.

Ruling planet.....Saturn
Day of the week.....Saturday
Musical tone.....Fa
ColorGreen
StoneOnyx
FlowerWhite poppy
Herbs.....Flax and hemlock

In all who were born while the Sun was in Capricorn, the individuality or inner nature will be much the same. The tendencies described above will be greatly modified by the position of the Sun in the horoscope, the aspects it forms with the other planets, the state of advancement reached through their

contact with the world, the environment in which they live, and their use or abuse of the planetary influences. The "stars incline, they do not compel," and within the scope of the planetary influences we possess a certain amount of free-will. The influences themselves are not evil. It is our action contrary to the nature of these influences which causes evil, and by acting in harmony with them, good results.

Further modification will be caused by the sign which is rising on the east point of the horizon at the place of birth at the exact birth time. (Astrologers believe that with the first breath inhaled into the lungs of a new born babe the influences then surrounding him cause impressions which have a peculiar and distinctive prominence in the life.)

In astrology, this east point of the horizon is called the ascendant, and the sign crossing it at the time of birth, the rising sign. This is illustrated in the chart by the word ascendant, the symbol which represents Capricorn directly under it, and the number of degrees, minutes and seconds of the sign Capricorn which have passed the ascendant are seen by the numbers directly above the word ascendant. Save this chart, also the one published in the December OCCULT DIGEST, for constant reference will be made to them.

Astrologers sometimes refer to one born when Capricorn is crossing the ascendant as a Capricorn person, although the Sun may be in any of the other signs. The rising sign is considered the lens of the horoscope. We look out upon the world through this lens, and our views are colored by the nature of the sign on the horizon at birth. A person with Capricorn on the ascendant looks through the lens with a more serious though less alert viewpoint than Aries.

To those not familiar with astrology this may be confusing, but the reason is shown above. This also accounts somewhat for the oft repeated question: Why is there such a difference between two people born in the same month? Other positions, however, further contribute toward this difference. Thus it may be seen that a person born at any other time of year can look upon the world from a Capricorn standpoint and a person born while the Sun was passing through the Capricorn (between December 22 and January 21) can look through the lens colored by any one of the other eleven signs, according to the nature of the sign rising at birth. To determine which sign is crossing the point called the ascendant

(Continued on page 42)

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The Legend of the Cross

(Continued from page 15)

Helena desired the nails that held our Savior to the Cross, and Bishop Quir-lachus, having prayer, the nails immediately appeared upon the ground, glittering like gold. The Empress adored them and placed one in the crown of her son, Constantine; another was forged as a bit or placed upon the bridle of his war horse in verification of the Prophet's words: "In that day shall be upon the bells (bridles) of the horses: Holiness to the ord." (Zech. xiv-20.) The third nail she reserved for herself, but, being in a dangerous storm in the Adriatic, she threw it into the sea, which until that time had been a whirlpool. Some say there was a fourth nail which was placed in the statue of Constantine.

The cross she divided; part she sent to her son, and the rest she enclosed in a silver shrine and left it at Jerusalem, and she appointed the Feast of the Invention of the Holy Cross to be celebrated every year. Chosroes, King of the Persians, subdued all the kingdoms of the East. Coming to Jerusalem, he fled, terrified, from the sepulcher of the Lord—yet he carried away the portion of the Lord's Cross left there by St. Helena. Wishing to be adored as a god, he built a tower of gold, silver and precious stones and placed therein images of the sun, moon and stars. Giving up the kingdom to his son, Chosroes, he enthroned himself in the tower as the Father, and put the Cross on his right in place of the Sun, and a cock for the Holy Spirit.

Then the Emperor Heraclius came with a mighty army to recover the Cross. They met by the Danube, and the two princes fought on the bridge, agreeing that he who was victor should dispose of the army of the other. Heraclius, commending himself to God and the Cross, won the fight and immediately the whole army of the Persians became Christians and were baptized. Heraclius offered to Chosroes that, as he had revered the Cross after a fashion, his life should be preserved. Refusing this, Heraclius straightway beheaded him, but because he had been a king, he ordered him to be buried. The tower was destroyed, but the gold and precious stones the Emperor gave to the churches the tyrant had destroyed. Heraclius took the Cross to Jerusalem. As he would have entered the gate, the stones of the gate descended and closed the gate like a wall. The angel of the Lord appeared, holding the sign of the Cross, and said, "When the King of Heaven went to His passion by this gate, He went not arrayed as a King on horseback, but humbly upon an ass." Then the Emperor took off his shoes, took the Cross, bore it to the gate. The gate reopened and the tree of the Cross was reestablished.

NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

Mediums and Fortune-Tellers

What at first seemed to be a quite ordinary London police case in which a woman was charged with telling fortunes for pay turned out to be a test affecting the future of spiritual mediums and psychical research. So, at least, thought Sir Arthur Conan Doyle and Sir Oliver Lodge, who were witnesses. Both disapproved of fortune-telling, but did not see how to stop a medium under trance if she dropped into the future, so to speak. Sir Arthur thought that it would "strike at the very root of psychical research" to make the London Spiritual Alliance or the Society of Psychical Research criminally liable for aiding and abetting if a medium paid by either should pretend to foretell the future. He said that the central core of religion is that man carries on after death and that spiritualists try to refute the idea that death ends all. But he admitted that professional, paid mediums, under trance, were hard to handle.

The magistrate dismissed the summons against the woman medium and against a woman secretary of the Spiritualist Alliance, charged with aiding and abetting, and made the profound remark that there were "many things in this world of which one could not be certain."

A Prediction

Charles Kassel, in an article in the Open Court of September, 1927, calls attention to a remarkable scientific romance written by A. M. Fuller, later a colonel in the United States Army, and published by Laird & Lee, of Chicago, in 1908. In it appears forecasts of America's entry into a European war, on a date only four days in advance of our actual entry, in 1917; of the electric automobile, then not even an idea; of the radio, and of the perfection of the submarine.

Spirit Summoned to Court

Paris.—A subpoena may be issued for the spirit of Mlle. Janet Rispaud, who died at the age of 16, in 1915, to appear in court and settle of a \$22,000 damage suit.

Janet's aunt, Mme. Noellie Rispaud, is suing Archilles Borgnis, who writes on spiritualism as a self-styled graduate of the Institute of Sciences of New York.

Borgnis described in a book how Janet returned to the world in 1919 and appeared so real as she sat down in the family circle that her grandmother nearly died from shock.

When the judge heard counsel for both sides he ordered that Mme. Rispaud and Borgnis appear personally in court adding: "If Janet can be brought back to earth so easily it might be well to have her express her views on the extent of damage caused her spirit by this publicity."

Her Grandmother Hanged as Witch

Cherokee, Ia.—When Mrs. Lavisa Hollinger of this city was recently tracing back her lineage for membership in the Daughters of the American Revolution, she found she was the great-great-granddaughter of Suzanna Martin of Amesbury, Mass., who was tried and executed for "witchcraft." Mrs. Martin was the only woman hanged on the north side of the Merrimac river in the days when alleged witches were punished.

Whittier mentions "Mamel Martin" in one of his poems.

"Spiritualism Waste of Time"—Chesterton

London.—"Spiritualism is one of those traps scattered over the course of history and daily human life which ultimately lead to people wasting their time, and sometimes far more and important things," according to G. K. Chesterton.

"I do not believe anybody can tell me anything said by any spirit or at any seance that has the ring or sharpness of one of the epigrams of one of the great saints or theologians."

Brisbanio

"The widow and daughter of Caruso," (exclaimed Arthur Brisbane in one of his never-ending editorials the other day) "visited the great Caruso's grave in Naples, and looked down upon his face, well preserved by an modernist embalming process.

"Where is the spirit that molded the face, and where is the voice that delighted the world? Are they united in another world, or has the sum of Caruso's consciousness gone back to a cosmic ocean of thought, as water goes back to the ocean of H2O?"



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The Spiritualism of the Bible

(Continued from page 11)

empty oil cruse to become self-filling, and never empty.
In v. 23 Elijah brough the widow's child back to life. This is truly one of the most marvelous miracles on record.

In Ch. xviii, v. 38, Elijah performed the astounding miracle of making water burn.

Ch. xix, v. 8. On Mt. Horeb, Elijah fasted forty days in the wilderness.

Ch. xix, v. 11. This miracle, when the mountains were torn asunder in order to prepare Elijah to receive a message from Jehovah, is the greatest miracle of its class.

II Kings i, 10. With fire from heaven, Elijah consumed fifty-one men.

V. 12. Another fifty-one men were consumed, by Elijah, with fire from heaven.

Ch. ii, v. 1. Elijah received notice that he would be taken to heaven by a whirlwind.

V. 11. Elijah was taken up to heaven by a whirlwind. According to the Bible, two men have been taken up to heaven in the flesh. The references follow:

Enoch—Genesis v, 24.

Elijah—II Kings ii, 11.

These two men were the only ones who were taken up into heaven before their death.

CHAPTER VII.

GENESIS

CH. I, V. 26. "God said, Let us make man in our own image, after our likeness."

God is a being of infinite powers; man is a being of infinite potentialities. God has all the attributes of deity; consequently man, if made in the image and likeness of God, must have, although of necessity in a far inferior state of development, the attributes of God; so would have within him both physical and super-physical functioning power.

This does not mean that God is male and female, but that the soul is sexless. Sex exists nowhere but on the physical plane, and there its true purpose is reproduction.

V. 29. "God blessed them and God said unto them, Be fruitful and multiply." This is the first commandment of God. God knew that there must be bodies furnished for the souls that were awaiting expression and experience in the human bodies. This is the first, most explicit and emphatic command of God.

V. 31. "And God saw everything that He had made, and behold, it was very good." If God pronounced a thing very good, it must have been good. Therefore the belief that Adam and Eve sinned, is evidently a misconception.

Ch. ii, v. 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The literal meaning of this verse is that the soul which has always existed, is united with the physical body of man, and man thus becomes a living or manifesting soul. Notice the distinction made between the soul of man, and the life of the animal. Man is the only physical being with an individualized soul.

Ch. ii, v. 9. In the garden is placed the tree of knowledge of good and evil; also in the middle of the garden is the tree of life. The fruit of the tree of knowledge of good and evil, is plainly and unquestionably WISDOM. When man eats of the tree of knowledge, he realizes the difference between himself and the animal, for animals have no knowledge of good and evil.

V. 15. The Lord God placed Adam, *the man*, in the

garden. This verse positively asserts that it was Adam, the unevolved, or purely physical man, who was in the garden.

V. 17. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." It is distinctly and positively shown in this verse, that this prohibition was made to Adam, the *physical man*, and not to Eve, the *spiritual man*, for Eve, the spiritual man, had not yet been evolved. This prohibition was unnecessary, for God was well aware that Adam, the physical man, was incapable of eating the fruit of the tree of knowledge. This verse has been put in to emphasize the fact that the *soul* is the ruler.

V. 18, 19, 20. These three verses emphasize the fact that Adam the man, could not evolve by himself, nor could any other physical means be used to assist him. That which was needed was a higher form of expression than that of which the purely physical man was capable.

V. 21. "And the Lord God caused a deep sleep to fall upon Adam." Having evolved to the highest purely physical point, Adam was at a standstill, until Eve, the soul, began to manifest. The deep sleep is merely symbolical of the state of relaxation so necessary for clairvoyant functioning. The ability of the soul to express itself through the physical body, that is, the looking out of the soul through its veil of flesh, or, as it is called, clairvoyant functioning, is symbolized by the taking out of the rib. The coming of the rib from Adam indicates evolution, and not a separate creation. The deep sleep of Adam has the same meaning as the deep sleep of Abraham.

V. 23. "Adam said, This is now bone of my bones, and flesh of my flesh." This indicates that thereafter the faculty of clairvoyance should be inherent in the human race, and would never depart from it.

V. 24. They shall cleave together. The physical man and his soul shall be one, united and indivisible, during the life of the physical body.

Ch. iii, v. 1. The serpent was the most subtle of all. This is a positive statement that the serpent was not of physical matter. Allegorically, the serpent has always been the symbol of wisdom. The fiery serpent has always been the symbol of clairvoyance. Thus we see the perfect allegory in this case.

V. 4. "And the serpent said unto the woman, Ye shall not surely die." The serpent, or superphysical wisdom, was right; they did not die. Eve, the soul, could not die for a soul never dies. That which died was ignorance—animal-like stupidity. This is very clearly evident, for after he left the garden, Adam lived nine hundred and thirty years and his soul still lives.

V. 5. "For God doth know that in the day ye eat thereof, then your eyes shall be opened; ye shall be as gods, knowing good and evil." This verse is so thoroughly self-explanatory that comment would seem to be superfluous. God knew that when man could function on the superphysical planes, he would be "as gods"; note the distinction, not as "God," but "as gods." This verse has reference entirely to spiritual sight, or clairvoyance, for it is folly to assert that their physical eyes were unopened. That it was clairvoyance or spiritual sight, is uncontestedly shown by the fact that immediately afterwards they recognized God's presence.

(Continued next month)

The Great Pyramid

(Continued from page 20)

removed another slid into its place. According to the story of the Arabs, this whole passage was filled with these limestone blocks.

The Pyramid is claimed to have perfect orientation; that is, its four sides face the cardinal points of the compass.

The Pyramid bears no traces of Egyptian origin. In its symbolism, chronology, etc., it has to do entirely with the Hebrew race. In Isaiah 19:19 we find these significant words, "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord."

The following is from "The Perfect Way," by Anna G. Kingsford:

"This artificial 'Mountain of stone' is, however, no other than a religious symbol, setting forth in its every detail from base to apex the method of The Perfect Way and the Finding of Christ. Outwardly, its form denotes the ascent of the soul, as a flame ever aspiring from the material plane to union with the Divine, and attaining this union through Christ, who, as 'the Headstone of the corner,' is symbolized by the topmost point of the pyramid, and in whom, as the culmination, completion, and perfection of the whole creation, the earthly is 'taken up' into the heavenly, or existence in pure Being. . . .

"Interiorly, the pyramid is designed to illustrate, both in character and in duration, the various stages of the

soul's history, from her first immersion in Matter to her final triumphant release and return to Spirit. In this view was constructed the complicated system of shafts, passages and chambers. . . . Of the two shafts, one, whereby the light from without enters the edifice, points directly to the Polestar at its lowest culmination, 2170 years B. C., the date given as that of the erection of the Pyramid. By this is indicated the idea of the soul as a ray proceeding from God as the Polestar and source of all things, whose seven spirits—like the seven stars of the constellation called by us 'the Great Bear,' but by the mystics of old, more significantly, the Sheepfold—kept watch and ward over the Universe, yet ever indicate the Supreme.

"Of this shaft the opposite extremity terminates in a pit lying below the center of the Pyramid. Constituting the only portion of the whole structure which is unpaved, this pit represents the bottomless abyss of negation, and consequently final destruction. Descending thither, the ray would become extinguished; and such is the fate of the soul which, entering Matter, persists in a downward course. The Pyramid, however, is designed expressly to represent the way of salvation."

(D. Davidson, an English engineer, has produced a monumental work on this subject, that is the culmination of exhaustive study and research covering many years. Two other very in-

Is There a Prophecy in Your Birthdate?

(Continued from page 30)

destined to be; the parents may not wish it to become the thing it desires to be, but dominate it to the extent of making it conform to their own views. This is a serious mistake, as parents are beginning to realize. The child may become a success in the line we shall choose for him because of inherited qualities, but there is a line of least resistance and the child will become a greater success with less effort if allowed to develop along this line. I am asked many times if I believe in changing names. I have changed a good many, but usually for writers, actors and others of the professions. You will remember that the Bible says "When you have a new consciousness, I will give you a new name". Also, you will remember that Jesus carried out his plan in the renaming of the men who became his disciples. Many people change their own names, or give themselves added names. This is all right as it shows the spirit uncon-

sciously assisting itself by assuming new traits of character and new experiences. For the name shows the experiences which will come to the person, just as the birthdate shows the purpose. I firmly believe that in the future the birthdate will present much more to parents and teachers minds than a mere record of the age of the physical body. It is a well known fact, that men and women dislike to tell their birthdate. Perhaps, unconsciously, they are aware the entire secret of their individuality is surrendered when they reveal this important date. All parents desire to help their children to avoid pit-falls—they want to give them the best of everything. Up to the present time their methods of doing this have been very crude and usually productive of more harm than good. Of late we have started giving the child the best we have before he is born, but presently

(Continued on page 48)

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Human Analysis

(Continued from page 9)

—a mere silhouette of face and head—mean anything at all to you?

If not, why not? Unless it does, you cannot claim to really understand where human characteristics originate—you do not realize where and how they are really “manufactured.” You must realize that THE BRAIN IS THE PRIME MOVER—THE BRAIN MOULDS THE FEATURES, GIVES EXPRESSION TO THE FACE, AND SHAPES THE BODY. The brain is the power behind the throne.

Glance at that head again! See how big, broad and square. Especially notice the *great width* and the *fullness all around the ears*. A head so wide, so blocky and so full in the *side regions* should positively convey a very definite message to you. Anger, temper, destructiveness, sarcasm, satire, revenge, forceful action, abruptness, greed, fight, energy and enterprise all spring from a *side head* like that. Whether these active mental elements will be used constructively or destructively, or even selfishly, will depend a great deal upon a person's education and general environment—as well as upon the *directing influence* of the *intellectual*, and the *controlling action* of the *moral* faculties not located in the side head.

A large, full and *wide head*, like this, always typifies dynamic or potential *power and aggressiveness, action and selfishness* of some kind or other.

Now give the GRAND DUKE (Figure 2) your attention. Quite a contrast! Notice the weak, timid, feeble look—the lack of virility, stamina and strength! Altogether—a deficiency of power and aggressiveness. See the weak lower face and jaw, those small narrow nostrils that mean a weak chest and small lung capacity. Also compare the GRAND DUKE'S long, delicate neck and weak shoulders with the heavy, short, stocky neck and broad, thick chest and shoulders of Rodzianko.

Do not fail to compare the relative *narrowness* of the Grand Duke's head with the corresponding *great width* of Rodzianko's. The former CZAR is said to have been *even weaker* in development than the Grand Duke. The Grand Duke represents a “Russian Lamb.” Rodzianko represents a “Russian Lion.”

Take Another Case For Example

Your little girl accidentally steps on her puppy's paw. How he yelps. How sorry the child feels. Perhaps she's only four years old, but there is a warm spot in her heart, young as she is. Emotion is already at work. You see her bandaging the hurt paw of her little pet dog. She doesn't kick it. Instead she pets, nurses and mothers it.

Whence this instinct? How do you account for that maternal feeling?

Perhaps you, like most people, have been in the habit of treating these things as “mere matter of fact.”

Emotions can easily be *localized, analyzed and accounted for*. They originate in two brain centers. One is called Kindness or *Benevolence*, and the other, *Parental Love*. When these faculties are strongly developed in a person, he will manifest very marked characteristics of kindness and affection—so plainly exhibited by the little girl.

When you meet a man for the first time, you should have a clear idea as to what he is. His head, face, body, actions and attitudes should tell YOU a definite story. If he has a very *weak* development of *Benevolence* and *Parental Love*, you *cannot* expect to reach him by any sort of *pathetic* appeal. You *cannot sell him insurance for his children*—there is no necessity for wasting his, or your own time in that direction. He is a poor father.

Instead, you will size up his otherwise strong faculties, whatever they may be—the selfish propensities in *his* case, perhaps—and appeal to them.

Learn to estimate your man. Search for his weak and strong spots. *Analyze his leading traits and talk to them*. He may turn you down momentarily, but do not get discouraged. If your estimate of him is correct, be firm and patient—*watch and wait*. Eventually he will yield. A person must positively *live and express* his own peculiar development. If you have read him correctly, and appealed to his dominant faculties your success is assured.

All kinds of people make the world. Every person you see or meet will be a *problem* for you to *solve*. You cannot go stale for lack of examples or specimens.

What does the lack of understanding *human nature* cost you every day in health, strength, happiness, and success? Who can estimate to what extent your past errors in selecting friends, associates, helpmates, doctor, lawyer, or business partner, have contributed to your lack of success.

There are many definite scientific ways to read human nature. Every engineer should know *mathematics*. A “Human Engineer,” likewise must have a definite plan—a *correct basis* for his science.

“Human Analysis” studies man as he is—not as he should be, or you may want him to be—but *as he really is*. It *does not make the brain fit mere theory* but *shows that the human constitution in reality fits the brain—conforms to the mind*. Definite laws regulate the operation of the mind through its physical organ—THE BRAIN. “Human analysis” works in strict accordance with those laws.

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Colors (meaning of) Black marks the presence of hatred or malice, seen as coils of black smoke according to Leadbeater. Red on a black background shows anger, and, when of noble indignation, will be fringed with brown and flashes of scarlet. Lurid red always indicates sensuality. Steiner says a thought which courses through the soul in red shades springs from a sensual life. Dull brown red means avarice. Brown grey signifies selfishness. Grey expresses gloom or deep depression, and livid grey, fear. Crimson is a manifestation of love and may be variously tinged. Greenish brown with scarlet flashes means jealousy. Altruistic love rays in glorious pink, while orange signifies ambition or pride. Yellow always indicates intellectuality. Green may be evil and deceitful or eventually good and sympathetic. Slimy green shows deceit and the cunning of savages. Emerald green indicates ingenuity and quickness of resource but not evil intent. Lovely pale green or luminous blue-green signifies deep sympathy and compassion. Apple green shows strong vitality. Steiner says that as intelligence increases the green tones increase. Blue usually portrays religious feeling and lilac blue typifies the highest spirituality and, is sometimes accompanied by sparkling golden stars. The seven letters are associated with the colors as follows: A with red, E with orange, I with yellow, O with green, U with blue, W with indigo, and Y with violet.

Colors (as symbols) According to Agens Cook of South Africa, violet symbolizes the priest or the initiate; yellow the aspirant to wisdom; green shows the sympathizer with human suffering, a desire to help and heal; red gives man the feeling, the emotions of human love in all of its aspects; orange stands for the worker and for health of the body; purple stands for the man who combines the rose of compassion with the blue of the mystic, such as the Saviour or the Elder Brothers. All the colors blending in white symbolizes the union of the Son with the Father.

Comet Said to be a failure, a miscarriage in the formation of a world by

some of the Great Creative Hierarchies. The path in which the comet travels is a current in the desire world. We see only the physical manifestation.

Community of Sensation In early experiments with hypnotism it was a term used to express the feelings the subject experiences that are like those of the operator. After the subject is hypnotised, prick the operator with a pin or pinch his skin, and the subject feels the pain; this experiment corroborates the statement that the subject or somnambule vacates his throne or head and the operator's Ego takes possession. I knew of two insane girls who were en rapport with one another. A unity or "oneness" exists.

Compacts with the Devil In legends and traditions of the middle ages we find many compacts made with the devil, also demons. There is the noted agreement of Gaufridi and the devil, connected with the Chapel of St. Ignatius, 1603.

Compass Brothers A secret order by this name existed (1490-1790) at Lubbeck. It appears to have been a kabalistic order, for they used the square, compass, and triangles.

Compte de St. Germain A reincarnation of Rosenkreuz. An altruistic worker said to be living now (1927).

Comte de Gabalis, The Written by the Abbe N. de Montfaucon de Villars and published in France, 1670. Translated into English 1714, but not again until recently. His words reveal the meaning of Craftsmanship, with an inherent message for the occultist of the occident, and for the kabalist they hold the key to many mysteries. Many great men received inspiration from this wonderful volume.

Conan MacMorna. A character in an Irish legend on whose back a black sheepskin grew.

Conary Mor An Irish legendary High King whose greatgrandfather destroyed the Brei-Leith Fairy Mound. After a battle in which the great king of Irin was beheaded he raised his bodiless head and thanked a bearer for bringing him a glass of water.

LIST OF ABBREVIATIONS

(Cosmo)..... Cosmo-Conception
(Eng)..... English
(F)..... French
(G)..... Greek
(G.S.)..... The Great School in America
(I)..... Italian
(Imp.)..... Imperial Encyclopedia
(L)..... Latin
(L.S.)..... Lewis Spencer Encyclopedia
(n)..... noun

(plur.)..... plura
(plur.)..... plural
(R.C.)..... Roman Catholic
(R.F.C.)..... Rays From Rose Cross
(S)..... Sanskrit
(T)..... Theosophical
(Theo.)..... Theological School
(T.S.)..... Theosophical School
(v)..... verb
(W.W.S.)..... Western Wisdom School

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COPY-WRITED

There is not any one vice incident to the mind of man against which the world has raised such a loud and universal outcry as against ingratitude.

Any man can learn to do anything that any other man has done if he will apply himself to the doing of it.

Make your chart before you start. Know what you're after before you start out for it.

The trouble with the fellow who demands a "tooth for a tooth" is that he wants yours to have gold in it.

Those of us who do not live on Easy Street reside only one block away—on Easy Payment Street.

SOME people suffer
FROM eye-strain caused
BY looking down on
PEOPLE above them.

Literature is the diet of the common mind, but genius feeds on the unwritten things.

You may travel a good ways on whisky, and travel fast while you are going, but you can't get back when you want to.

When you have learned to listen you have already acquired the rudiments of a good education.

Faith won't enable a man to lift a ton all at once, but it will, ten pounds at a time.

Genius invents, talent applies.

I never have seen an idea too big for a sentence, but I have read thousands of sentences too big for an idea.

Vanity and jealousy are the two weakest passions in the human heart, but they are the most common.

We find plenty of people who don't average well; they know too much for one man, and not quite enough for two.

Every player in the game of life holds a winning hand at some stage.

Success consists not so much in sitting up at night, as in being awake during the day time.

It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors.—Plutarch.

Enthusiasm is to a man what powder is to a bullet.

Man's Environmental Problems

HUMAN life has the same alternative confronting other forms of life—it may adapt itself to the conditions under which it must live, or it may become extinct.

The greatest problem facing man is the successful reaction to his environment.

If you do not fit your environment, you must move or change your environment so it will fit you. If you cannot change your environment and will not move, you will become a failure. Tropical plants fail when transplanted to the desert.

Moving out of your environment does not always help, for you may find you have not changed the main elements of your environment problem—the successful fitting of yourself, socially, vocationally and maritally into the place where you are.

As long as you live in a civilized or thickly populated community, you will need to understand both your own nature and the nature of other people.

No matter what it is you desire of life, some other person's aims, ambitions, and activities may constitute a vital obstruction along your pathway.

You will never get far without the cooperation, confidence and comradeship of other men and women.

This is our great environmental problem today. In primitive times, the problems had to do with the elements, the storms and changes in temperature, and the dangers from wild beasts. Man has conquered all of these, but now finds himself confronted with an even greater environmental problem.

Today you must adapt yourself to your present environment or it will destroy you. With all man's progress and growth, he has overlooked the great, new problem of human relationships.

Today we depend almost wholly upon the activities of others for life's necessities. The work of thousands of human hands and human brains is back of every meal you eat, every journey you take, every book you read, every bed in which you sleep, every telephone conversation, every telegram you receive, every garment you wear.

Today our environmental problem consists largely of the *other fellow*. Only those who learn to adapt themselves to their fellows can win great or lasting re-

To do this it is necessary to understand our neighbors better; to recognize that people differ from one another in their likes and dislikes, their traits, talents, tendencies and capabilities. Combinations of these characteristics make us individual.

It is not difficult to understand others, for each type of person always has his corresponding physical makeup—the external whereby the internal is invariably indicated. This is true of every species of life on the globe, and of every subdivision within each species.

All human beings belong to the same species, but their size, shape and structure tell you in advance and on sight what their respective characteristics are. The external characteristics of man tell, with amazing accuracy, all the basic, fundamental traits of his nature.

Hypnotism in Everyday Life

(Continued from page 16)

that upon opening his eyes he will see those very things suggested to him. If requested he will talk and describe in detail just what he sees, which in reality is only in his subjective mind. If he does not see what has been suggested to him, he is still in the third stage and suggestions of sleep are continued. The fifth stage is that of *clairvoyance*. In this stage the subject can describe hidden objects, tell what is taking place at any distance, even on the other side of the earth, while his eyes are closed, and he is in a deeper sleep than in the fourth stage, which proves that we have psychic eyes as well as physical eyes. The sixth sense or intuitive power is being used in that stage. The sixth stage is the *lethargic* or deep trance condition. As a suggestive state it is not good except in very sensitive people. It is this stage that the professional hypnotist induces in a subject when he desires him to sleep in a show window for

twenty-four or forty-eight hours. It is only with difficulty that one can get a subject in this stage to answer questions. Personally, I never try to get this stage in my practice.

There is a common superstition that a hypnotist is a deep-dyed villain who preys upon the weaker minds about him. This, I assure you, is quite untrue. Neither is there any evil in hypnotism itself, as there is no evil in a knife, but there may be evil in the hearts of those who make use of either.

Suggestion or hypnotism which begins at the third stage does not weaken the will, but on the contrary it strengthens it if the proper suggestions are given, as is the case in treating the tobacco habit or other drug habits.

To give suggestions properly, one must be positive. To receive them, one must be negative. Since it is quite impossible to be negative and positive

(Continued on page 41)

THE WAY OF THE WORLD

"Without or with offense to friend or foe, I sketch your world exactly as it goes"

What Price War?

Victor Berger, House of Representatives, gives some pertinent figures on the cost of War. According to the best statistics obtainable the World War cost 30,000,000 lives and in property \$400,000,000,000.

In order to give some idea of what this means, just let me illustrate in the following way:

With this amount we could have built a house worth \$2,500 and furnished this house with \$1,000 worth of furniture and placed it on five acres of land worth \$100 an acre, and give all this to each and every family in the United States of America, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia.

After doing this there would be enough money left to give each city of 200,000 inhabitants and over, in all the countries named, a \$5,000,000 library, a \$5,000,000 hospital and a \$10,000,000 university.

And then out of the balance we could still have sufficient money to set aside a sum at 5 per cent interest which could pay for all time to come a \$1,000 yearly salary for each of an army of 125,000 teachers, and in addition to this, to pay the same salary to an army of 125,000 nurses.

And after having done all this, we could have enough left out of the four hundred billion dollars to buy up all of France and Belgium and everything that France and Belgium possess; that is, every French and Belgian farm, home, factory, church, railroad, street car—in fact, everything of value in those countries.—Llano Colonist.

Weather Forecasts That Come True

Certain conditions of the atmosphere bring about cloud formations of special sorts which have so long been recognized as accompanying definite weather conditions that they have become proverbial. Not all weather proverbs are founded on or supported by

scientific fact, but many of those giving forewarning of storm conditions have stood the test of time, according to the United States weather bureau.

One of the accurate ones has it that:

Mackerel scales and mares' tails

Make lofty ships carry low sails.

"Mackerel scales" are familiar to almost everyone, being a cloud formation that stretches across the sky at rather a high level; and "mares' tails" or "painter's brush" are a slightly different flecking of small clouds high in the atmosphere. Both formations consist of high, thin, wispy cirrus clouds floating from five to eight miles above sea level.—New York Times.

North Light Is Blue—Not White

Science has cast another tradition into the ash heap. North sky light, long accepted by artists, engineers, housewives as the perfect standard of white light for examining colors, has been found to vary in intensity and color, not only from day to day, but also from hour to hour.

The American Institute of Electrical Engineers is responsible for the latest upset. North sky light is not white, but blue, it was found, and examination of colors under such light exaggerates blues and minimizes reds and yellows. The engineers declare that noon sunlight and not north sky light should be accepted as the standard, and that artificial white light for color discrimination purposes should approximate noon sunlight.

Unlucky Days?

Custom decrees that thirty-two days of the year are unlucky. Though, according to masculine testimony, there are 365 each year and one more on leap years. But, the following days are the the ones tradition bids you beware of: Jan. 1, 2, 4, 5, 7, 10 and 15; Feb. 6, 7 and 8; March 1, 6 and 8; April 6 and 11; May 5, 6 and 7; June 7 and 15; July 5 and 19; Aug. 11 and 19; Sept. 6 and 7; Oct. 6; Nov. 15 and 16; Dec. 15, 16 and 17.

Hypnotism in Everyday Life

(Continued from page 40)

at the same time, auto-suggestions seldom prove beneficial.

Some of the morbid conditions which readily respond to proper suggestion are: sleep-walking, pains of all description, sleeplessness, functional paralysis and contractions, chlorosis or green sickness, disturbances of menstruation, loss of appetite and all digestive disorders, perverted sexual appetite, alcoholism and morphinism,

chronic muscular and arthritic rheumatism, stammering, nervous disturbances of the vision, hiccough, neurasthenic disturbances, nightmare in children, uncontrollable vomiting, bed-wetting, chorea, nervous attacks of coughing, hysterics of all kinds. Also weak will power may be strengthened, memory improved, and anaesthesia may be produced for small surgical operations and for labour.

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Astrological DAILY GUIDE for January

1. Exercise caution in business, or dealings in houses and lands; avoid quarrels.
2. Good for pleasure, but avoid rashness or impulsive changes.
3. Remain quiet; attend to routine affairs only; sign no papers.
4. Bad for finance; avoid correspondence. Exercise caution in dealing with religious people.
5. Good day for business and for dealing with superiors.
6. Bad for pleasure and courtship. Confusion in home affairs.
7. Good for finance, social affairs. Trouble with servants.
8. Sign deeds or leases.
9. Good day—push all affairs to the limit.
10. Meet strangers. Study occult subjects or metaphysics. Push social affairs.
11. Be careful in legal or religious matters.
12. Good for law or litigation, for science, philosophy and new acquaintances.
13. Correspond; sign documents; buy property; deal with the elderly.
14. Avoid changes; remain quiet.
15. Push finance. Deal with women; favors courtship.
16. Seek work; deal with superiors. Good for governmental or municipal business.
17. Correspond; sign papers; take short journeys.
18. Remain quiet. Avoid dealings with higher-ups.
19. Avoid quarrels in A.M. Favors finance in P.M.
20. Push business and social affairs to the limit.
21. Make changes; deal with strangers.
22. Adverse day—remain quiet.
23. Speculate; start new enterprises.
24. Give parties; attend theatre; buy finery; make love.
25. Attend only to routine affairs.
26. Avoid accidents. Be careful in domestic affairs.
27. Deal with religious people; attend church.
28. Adverse; remain quiet.
29. Push finance; send telegrams. Make new friends.
30. Start journeys; make changes; push business.
31. Avoid law, also extravagance. Good only for routine matters.

Were You Born Under the Sign of Capricorn?

(Continued from page 32)

ant at the birth time, the exact time of birth must be known.

Capricorn crossing the ascendant at the time of birth has a tendency to make the nature more reserved and prudent. The fate of the subjects will be affected by their moral growth, and they will be more persevering, plodding and persistent. The degree to which Capricorn on the ascendant will modify the general trend of the individual horoscope depends upon which decanate of the sign happens to be crossing the ascendant. The division of a sign into three equal parts, each of ten degrees, gives us what are called the decanates of the sign. The first decanate, from 1 to 10 degrees, has the true nature of the sign and bears its name; the second from 10 to 20 degrees, and the third, from 20 to 30 degrees, correspond to the other two signs of the triplicity to which they belong, i.e. fire, earth, air or water. Capricorn is the earthy triplicity and the first decanate is called the Capricorn decanate, ruled by the planet Saturn, which is the ruler of the sign; the second decanate is called the Taurus decanate, ruled by Venus; and the third decanate is called the Virgo decanate, ruled by Mercury.

When the first decanate of Capricorn is crossing the ascendant at the birth time, the position of the ruler Saturn and its aspects become of importance, and a truer Capricorn influence will affect them through their rising sign. When the second decanate crosses the ascendant, it will possibly give their nature less ambition, but they will be more plodding and persistent. They will be more firm and reserved, for the second decanate is that of the fixed earthy sign Taurus. Venus ruling this

decanate will cause them to be more socially inclined than when born with the first or Capricorn decanate rising.

The third, or Virgo, decanate rising may weaken to some extent the self-reliance of Capricorn; the serving qualities will be more pronounced, greater adaptability will be shown; the intellectual qualities will be increased, and they will be more given to criticism.

When the first decanate of Capricorn is crossing the ascendant at birth, Saturn will be the ruling planet of the rising sign, and if strong by position and aspect, may be the ruler of the horoscope. This being the case, the fate will be greatly affected by the position of this planet in the star courses.

When the second decanate crosses the ascendant, Saturn and the planet Venus will become important; and when the third decanate crosses the ascendant, Saturn, Mercury, and their aspects will affect the fate.

Taken alone, without considering other modifications, those with Capricorn crossing the ascendant at birth will have much ambition and a quiet, persistent, and persevering nature. Advanced persons are capable of making enormous efforts to attain their objective. In the early part of life their constitution may not be as strong as in later years, consequently they are liable to much sickness during their childhood and youth. Falls or accidents are to be avoided as well as privations and exposure. The knees, arms and hands are most liable to accidents. Colds, nervous affections of the stomach, colic due to flatulence, falls, and hurts by human hands are to be feared, especially during travel. Sometimes Capricorn

(Continued on page 45)

SYMBOLS REPRESENTING THE SIGNS IN ASTROLOGY

SIGNS	ELEMENTS	QUALITIES	(M) MALE	(F) FEMALE	SYMBOL
ARIES	fire	cardinal	m.	f.	♈ Ram
TAURUS	earth	fixed	f.	m.	♉ Bull
GEMINI	air	mutable	m.	f.	♊ Twins
CANCER	water	cardinal	f.	m.	♋ Crab
LEO	fire	fixed	m.	f.	♌ Lion
VIRGO	earth	mutable	f.	m.	♍ Virgin
LIBRA	air	cardinal	m.	f.	♎ Scales
SCORPIO	water	fixed	f.	m.	♏ Scorpion
SAGITTARIUS	fire	mutable	m.	f.	♐ Archer
CAPRICORN	earth	cardinal	f.	m.	♑ Goat
AQUARIUS	air	fixed	m.	f.	♒ Water Man
PISCES	water	mutable	f.	m.	♓ Fishes

SYMBOLS REPRESENTING THE PLANETS

PLANETS	SIGNS RULED BY	SYMBOL
SUN	Leo	☉
MOON	Cancer	☾
MERCURY	Gemini, Sagittarius	☿
VENUS	Taurus, Libra	♀
MARS	Aries, Scorpio	♂
JUPITER	Sagittarius, Pisces	♃
SATURN	Capricorn, Aquarius	♄
URANUS	Aquarius	♅
NEPTUNE	Pisces	♆

NOTE—Neptune and Uranus are recently discovered plants. They are said by some moderns to rule Pisces and Aquarius respectively.

The Mystery House

(Continued from page 13)

age. An indescribable something made her seem ageless.

"Is the child well?" I asked. "He seems so pale. I guess the heat tells on him, he does not seem strong." "Oh yes, he is," she said, "It's natural to him. He is strong and well, aren't you, Dedo?" She tossed him in the air and kissed his little face. "He must be strong. You know he came from Mars, and Mars men are always strong. They come to earth for power and they bring strength with them. She smiled at me with some sort of an unmentionable smile, sweet but unrevealed. "He came from Mars," I said, "What do you mean? How do you know where he came from?" "Why shouldn't I know?" She answered, "I am his mother. I came from Venus and his father came from Mars. Dedo came to his father, they are two of a kind." Laughing, she started toward the house, saying, "Good morning, I hope you will enjoy your walk."

I went on, but no thought of the walk entered my mind. "He came from Mars" kept ringing in my ears. The memory of the two strange creatures in that strange house on the corner completely absorbed me.

A week went by, then one day in the park I came suddenly upon the woman and the child seated in the grass. The little one saw me and held out his arms with the same sweet smile. His mother signaled me, "Come sit with us." She said, "Dedo wants another playmate, I am dull." I sat down and as I played with the child I led her on to talk some more of her kind of talk, a sort of talk I did not understand. Sometimes I wondered if she was mad, but no, the lucid light in those transparent eyes told of reason and understanding.

We grew well acquainted—she, baby and I. Filled as I was with theories, overflowing with ideas of what might be, but never really happened, I found here in this living woman every theory personified. She spoke a language different from that of the common world; she seemed to belong to a different kingdom. Hers was the language of the skies rather than of the earth.

She laughed when I asked her how she knew Dedo came from Mars. "Because," she said, "I have been there with him in my sleep." And then she told me of a new world unknown to me, but very open to her. A sleep world in which one receives knowledge of his past, his present and his future. I tried to remonstrate with her about the past; she waived my answer with a smile:—"Why, if you believe that there is a future, do you

doubt that there is a past? We must have a beginning of form as well as an end, and after all, there is no beginning and no end, it is all just change."

Dedo, she and his father, had lived many lives together. Dedo was not their child; he was only a divine soul born through them on his own cosmic journey, bound to them by the ties of love. They had all lived in many different civilizations, in different countries, in the different conditions and had loved through them all. Dedo was an old soul. He had come to earth this time to fulfill some destiny. Just what this destiny was, life would reveal as he grew older. The memory of their past together would grow more distinct as they lived and came closer in their daily contact. "The ethers of this life are so dense and we are so caught in human senses that it is hard to get at the memory tablets," she said. "And often what one learns in dreams the surface mind forgets. It takes deep meditation and silent thought to open the memory channels."

The sun was setting when we paused at the gate of the house on the corner. That night I sat a long time in mystified silence. How much of what she said could anyone believe? If she had lived before, then I must have lived also, but where, and when? Would the door of sleep, in some half-remembered dream, tell me a long forgotten story? I looked at the stars in the milky way over my head gleaming like a celestial highway. Had one of these been my home? The very magic of her mind was entralling. Was it this which had come out through the house on the corner which had obsessed me from the start? I walked down the street; it was nearly midnight, but I must see the house again before I slept. There it stood, and surely as my eyes could see, it shone out in the darkness of the street like a glimmering beacon light on the shores of the sea. What was that strange light? Was it mental atmosphere? Thought emanation? Electrical waves? Was it the same thing that had hit me when she passed me, or was it, as she said, angelic forces. The rustling of Angels' wings; the guardian band set to watch the footsteps of the dwellers on that unearthly threshold."

Weeks went by. The father, a commercial traveler, came and went, while the woman and child lived in silent seclusion, such as only a life immersed in things of some other world could

(Continued on page 44)

What Did You Dream Last Night?

Dreams are symbols. Dream interpretation through psychic analysis is the scientific delineation of symbols—pictures that often reflect important events in your life—in love, home, society, business. Tell me all about your dream, enclose \$3, and I will interpret it for you.

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MILESTONES

Died. Mrs. Augusta E. Stetson, 87, famed Christian Science leader; after ten weeks of illness; on October 29th; in Rochester, N. Y. As it must to all, Death went to Mrs. Augusta Emma Simmons Stetson, battling, schismatic Christian Scientist who long claimed that she would never die. She died, hiding from mortality in her nephew's home at Rochester, N. Y., of heart disease.

Like the lives of many religious leaders—Moses, Mohammed, Joseph Smith, Aimee Kennedy Semple McPherson, Mary Baker Glover Patterson Eddy—her biography is spotted with lacunae. She deliberately made them. She would never tell her age (it was about 87), nor her girlish life, nor permit her elderly photograph be taken, nor tell the source or spending of the millions of dollars given her.

Luxuriously she spent and lived. The First Church of Christ Scientist which she founded in Manhattan a generation ago, when Mrs. Mary Baker Glover Patterson Eddy was still her friend, cost \$1,250,000. Next door is her splendid mansion. It cost scores of thousands. Each year since 1920 she spent more than \$250,000. In five years she spent \$750,000 advertising herself and sermons in newspapers. Her radio station WHAP, damned for its vicious criticisms of Jews and Catholics, cost her \$500,000 to run. It still exists. She always dressed expensively. She owned Mrs. Eddy's crown of diamonds.

But her spirit was lively, vibrant, domineering. Such are qualities religious chiefs since Mohammed have had. They stir their crowds; they tingle their emotions; they daze their thoughts; they get adulation and money. Joseph Smith and Brigham Young did that with the Mormons, John and Charles Wesley with the Methodists, Moody and Sankey with the evangelicals, Mrs. Eddy with the Christian Scientists. Judge Joseph Frederick Rutherford is doing likewise with the International Bible Students, Mrs. Annie Besant with the Theosophists, Mrs. Aimee Semple McPherson with the Four Square Gospels. Theirs have been as much a profession of new business as a profession of new faiths. All of them, as soon as wealth came in sight had their schismatics, men and women who broke away from the prospering religious institution to form buccaneering organizations of their own. Judaism has had its breakaways; and Christianity, Buddhism, Mohammedanism, Mormonism. Mrs. Stetson was Christian Science's divergent. —*Time*

Died. Arthur Edward Stilwell, 69, builder of seven railroads aggregating 2,500 miles, founder and onetime President of the National Safety Co., who claimed spirit assistance in his projects; of apoplexy on October 8; in Manhattan.

Died. Mrs. Arthur Edward Stilwell, 68, widow of the late famed railroad builder by an eight-story leap from her apartment, 13 days after the death of her husband; in Manhattan. Both Mr. and Mrs. Stilwell were spiritualists. Mr. Stilwell once declared that "spirits" advised him in his business enterprises. Mrs. Stilwell left a note, stating that her death would take her to Mr. Stilwell "on another plane of consciousness."

Died. Arthur J. Lamb, famous song-writer, suddenly stricken, August 18th, at Providence, R. I. Two generations have sung his songs, "Asleep in the Deep," "The Bell in the Light-house," "Only a Bird in a Golden Cage," and others. Two generations have applauded his dramatic art. His name is known in most every home in the land. Yet his body, cold in death, lay unclaimed in an undertaker's shop with prospects of a pauper's burial in potter's field.

The hand that wrote the famous songs and the later ones, "Out of the Dusk With You," and "Into the Dawn With You," is stilled.

In his pockets were found \$3.90, a 95-cent pawn ticket and an uncashed check.

An old man died the other day in Kentucky, in poverty and alone, and lay dead for days before they found him. He it was who announced 26 years ago that he could send the human voice by wireless telephone. He predicted radio broadcasting in an interview printed in 1902, in which he said, "My apparatus will eventually be used for the general transmission of news. It will convey messages between land and sea." At that time he gave public demonstrations but could find no backers.

The Kentucky hermit may have been quite wrong in the belief that he had anticipated Marconi. But now that he is gone he should have his little day in the press, not for his own sake, but as tribute to that great army of the unknown in which he was but one unit—the Derelict Inventors—luckless men fired with mad dreams, nurtured on forlorn hopes and doomed to fail for want of capital with faith. How rarely does this whirling world throw together the right man and the right money! —*Judge*

(Continued on page 45)

The Mystery House

(Continued from page 43)

endure. "Oh, I have my books and Dedo. We are never lonely, and then I have my silent hours, you know, for communion with my hosts," she said, when I hinted that she was too isolated.

I spent as many hours with her as I could without trespassing the sanctity of her moods. Sometimes for days, for weeks, I never entered the house. I seemed somehow at all times to be an intrusion. I did not fit. The atmosphere was too rare; my world was different. Even while she was flesh and blood, there seemed to be a veil between us. Translated, I might have said. "The first man—Adam—was of the earth earthy; the last Adam was a living soul. I was the first man; she was the second. I was of the earth; she was not, at least not of my earth. She had a heaven and a new earth of which I knew nothing."

Again a month went by, then I missed the child from the garden and the park. I had hunted out his play-yard, and sometimes when I passed in my still ceaseless vigil of the house I could see his little curl-clustered head through the openings of the fence, and sometimes his happy little laughter reached me, but all this had suddenly ceased and there were long days with no Dedo in the garden.

Late one night, sitting entranced watching the white lights play over the trees and the window, I saw someone whom I knew to be a doctor enter the house. He carried a doctor's grip in his hand. Then I grew strangely excited. The thought of that silent white-light house with the lonely mother and the ailing child simply crushed me. Surely she ought not to be alone. There ought to be no wrong in my seeking her now. Perhaps I could help her.

Mentally struggling with these thoughts, I could not sleep. Rising, I stumbled into the street and took my way to the corner. I stood irresolute. Why had I waited so long? It was now three o'clock in the morning. A light shone in one of the side windows. Should I go in? Would I intrude again? Standing there silently battling with myself I stared wide-eyed at the house. Something was happening. Suddenly above the roof the white light flashed, went out, flashed again, and spread over the housetop. It seemed to envelop me. The silence and the white light was oppressive—I was merged into the very atmosphere—it grew whiter and whiter. Then a great ball of misty white gathered and moved upward from the center of the roof. Long rays of shining whiteness

fell everywhere. The ball of white mist moved on, trembled, then seemed to open like a flower, and in the center the child Dedo smiled at me and held out his little arms in his beautiful fashion! Then flashes—more light, and a dazed darkness fell over my mind. I staggered against the door, opened it and entered. I was sure of what I would find there—a dead child, a hysterical, weeping mother blind with grief and dumb with her pain of loss.

I went tenderly to the room in the rear. Years may come and go, but the memory of that hour will always linger, burned like a seal into my soul. Naturally, as if asleep, the child lay dead on a low couch. The mother stood beside him, tearless, calm. With great gentleness she turned as I entered. "Oh, it is you," she said simply. "Then you must have seen Dedo pass; he left a few moments ago; did you see him? He went out with many angels." "Yes," I said brokenly. "I saw him." She turned back to the couch and said, "He couldn't stay this time, he had to fulfill a higher law of birth." She looked at me with eyes that shone too bright for human reasoning. "But we will meet again—love never forgets."

Quietly she drew the cover over his little face, touching it tenderly. Then she lifted her eyes, turning toward the east. "Oh living God!" she murmured, "into Thy everlasting Kingdoms of life I release this spirit; back to Thy infinite source he has come to touch again the tenderness of eternal wisdom. The Law has given, the Law can take away; blessed be the name of the Law." She went quietly to the window. Throwing it open, she stood still. The light of the stars shone over her. Darkness without, and death within, she lifted her face in utter silence. I stood with bowed head. I seemed in the presence of the Almighty. . . .

Out again into the grey dawn I stumbled—out from beneath the roof of that mystery house. This woman, living in the same world, yet not in this same kingdom of consciousness. Surely she was an unknown equation. Here was a new life; a new death; a new understanding—a death that was life everlasting—a thread of mind reaching from some beginning to another beginning. Truly this was conquest. The grave had lost its victory and death its sting.

In memory, the face of the child still smiled at me through the gleaming white mists. I would forget, but

(Continued on page 48)

Indian Hypnotic and Occult Ceremonies

(Continued from page 10)

and burning brands with apparent immunity from harm. He even picks up and handles red-hot stones, bathes his hands in boiling water and even in boiling syrup, without evincing the slightest discomfort. (The writer will add that this "fire dealing" and "fire handling" is not only done through the use of certain plants but is usually performed just before the coming of the morning, after a whole night's ceremony in singing and other ceremonies, and it is quite likely that sleight-of-hand performance and hypnotism play an important role.) These things are done to gain the attention and confidence of his auditors. He then sells charms and amulets, as required by the unlucky gambler, the unsuccessful hunter, or the disconsolate lover; for he professes power to prepare luck and hunting charms, and potent love powders for love seekers. By these things and through the chanted song, the manido is thus invoked for aid in the accomplishment of whatever the one performed over wishes.

His procedure of doctoring the sick

in the old times was about as follows (and often still is): He inquired into the symptoms, dreams, and transgressions of tabus of the patient whom he examined, and then pronounced his opinion as to the nature (generally mythical) of the ailment. He then prayed, exhorted, or sang, the last, perhaps to the accompaniment of a rattle; made passes with his hand, sometimes moistened with saliva, over the part affected; and finally placed his mouth over the most painful spot and sucked hard to extract the immediate principle of the illness. This result he apparently accomplished, often by means of sleight-of-hand producing the offending cause in the shape of a thorn, pebble, hair, or other object, which was then thrown away or destroyed; finally he administered a mysterious powder or other tangible "medicine," and perhaps also left a protective fetish. If the patient failed to recover, he then suggested a witch or a wizard as the cause, designating someone as the culprit.

(Continued next month)

Were You Born Under the Sign of Capricorn?

(Continued from page 42)

people are afflicted with melancholic fancies, and hypochondriac affections.

The desire for power is increased, and although quiet and reserved in public, they are more sociable among friends. They may forgive but they do not forget easily. They make a good friend but an unrelenting enemy. They gain substance through their ambitious and persevering nature, also through personal merit and friendships.

Troubles with relatives and a coldness or indifference with brothers and sisters, cousins, or neighbors are likely. There is a probability of much travel but some danger on long voyages. The early home life may be rather tumultuous; quarrels may arise with the parents or in the family circle.

Much uncertainty and many changes in the married life and with partners are indicated, the partner desiring to mix more with the public than the na-

tive. The wife or wives will influence their positions to a great extent.

Friends will be of the aggressive type, and enemies will be made among foreigners or through foreign affairs, or in foreign lands. Relatives, especially those by marriage, may be detrimental.

These delineations are general, and are modified in individual cases, as previously explained, for the horoscope as a whole must be taken into consideration and its various influences blended, in order to arrive at a degree of synthesis from which to make judgment of the character. General tendencies only of the inner nature can be judged from the Sun's position in the sign.

A careful perusal of the foregoing and reference to the chart and the list of signs and symbols, should make it possible for you to distinguish between the Sun in Capricorn and Capricorn as a rising sign.

Milestones

(Continued from page 44)

Died. Clarence Walker Barron, 73, famed financial expert, editor-publisher of *The Wall Street Journal*, in Battle Creek, Mich. At various times he conferred with the onetime Kaiser on world finance, the late Tsar Nicholas II on the stabilization of Russian currency. He publicly denounced Henry Ford; later became his friend and admirer. He was a Swedenborgian.

Died. Professor William A. Speck, 64, famed Goethe scholar, curator of classical German literature in the Yale University library; after a long illness; in New Haven. With his own funds and those of others, Prof. Speck gathered

together the finest Goethe collection outside Germany, the finest Faustiana in the world.

Died. Mrs. Katherine Hoeckel (wife of Louis G. Hoeckel, well-known psychic researcher) 56, instantly killed in automobile accident, October 19th, at Johnstown, Pa.

Coming. Grand Duke Alexander Michaelovich Romanov, ardent spiritualist, will tour the U. S. lecturing. The Grand Duke says he has conferred with the spirit of his cousin and brother-in-law, the late Tsar Nicholas II, who told him the Soviet regime in Russia would collapse.

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HARLEY C. PUGH

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Ohio

ANNA M. NICEWANNER

A Scientist's Discoveries in Mental Telepathy

(Continued from page 7)

differences in the powers and sensibilities of minds and will-power, three persons formed the committee in each test. A still larger committee probably would have meant greater efficiency.

It was hoped that from at least one of these three, with their differing types of mind, results would be obtained which would assist in determining whether some one type of mind or mentality were not better adapted to such work than another.

Where persons are successful in concentrating in their work by various methods of mental application, any "mixed" committee that might be employed in the attempt to concentrate and "broadcast" mental impressions, ideas or conditions, must act as uniformly as possible. To meet the varying requirements of such a committee, five methods were used at each evening's tests, and before each test started, the committee was drilled in each method on the objects to be "considered."

Those sufficiently familiar with the differences in methods of workers in various groups and schools of mental action, will easily recognize them. The director of these tests recently published, in a book on the subject of mental cures, a comprehensive analysis of such methods, and their distinctions and application.

It was hoped that by having the same committee for all of the twenty tests, and because of the increasing efficiency due to teamwork, certain of these five methods would show better results than the others. But unfortunately, the committee underwent too many changes in personnel during the tests.

The announcer first, of course, read instructions for those listening-in to follow, when attempting to sense the articles concentrated upon. Their written replies determined to what extent the tests were successful or otherwise. The public was "instructed" over the air a few moments before each evening's tests began.

The "Precautions taken to insure secrecy in tests," were quite elaborate. This was imperative if the tests were to have any scientific value.

As shown, the author of this report, who was director of the tests, knew neither the names nor identities of the individuals whom Commander Charles C. McGonegal, of Bell Post, American Legion (sponsor of the tests), had appointed on the committee. These individuals were known to him as per-

sons who could be depended upon to keep secret all that went on in the committee room.

The director of the tests was introduced to these gentlemen just before the committee retired behind locked doors. This absolutely precluded any pre-arrangement between the director and the committee.

To further insure absolute protection, only after the committee had been instructed in the various methods of mental action, was the question taken up as to what the five objects to be concentrated upon should be.

To prevent any possible question arising as to the pre-arrangement, the director of the tests took the five objects selected and arranged the order in which they would be used and concentrated upon, which prevented the committee from having any possible way of knowing the order in which they would be considered.

In addition, the entire committee and director pledged themselves to absolute secrecy until such a time as the substance of the tests was officially made public.

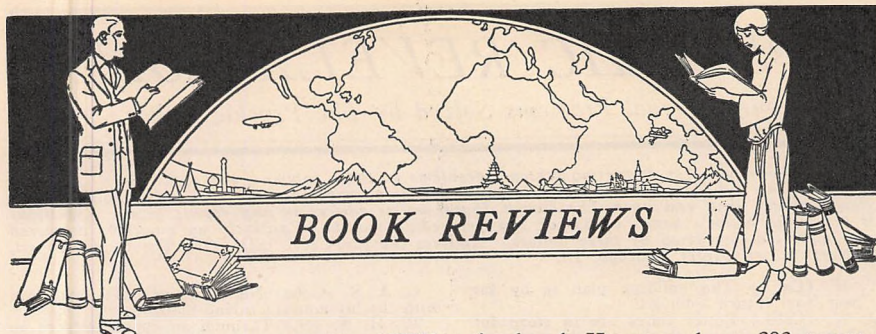
As the personnel of the committee was entirely changed the second evening on account of sickness and other causes, the same procedure was carried out in every detail with the new committee.

The committee had one new member on the third evening, who of course had to be instructed as the others had already been. But this evening, the director himself chose the five articles, allowing the committee to decide the order in which they should be concentrated upon.

The last evening of the tests, the committee was composed of the same persons who were on the committee the preceding week. The director of the tests asked one of the committee to toss a coin to see whether the committee should choose two or three of the five objects to be used in that evening's tests. This resulted in the committee selecting three objects and the director two objects. The director arranged the order of the three objects the committee had selected, and the committee arranged the order of the two objects chosen by the director. A flip of the coin determined whether the two or the three objects would come first in the tests.

It was by such methods that every opportunity for anyone to have any advance ideas as to what was to be employed in the tests was eliminated.

(Continued next month)



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L. H. (Calif.) The building plan is by far the best for future comfort.

D. W. (Calif.) Better times are in store for you through marriage with the one dear to you.

F. G. C. (Mass.) You will rejoin your family and do a great deal of traveling.

P. F. (Canal Zone) Your financial condition will show a slight improvement within the next three months. You will marry and be very happy.

M. S. (Wash.) Prospects not very encouraging in regard to property.

A. E. O. (Conn.) As a writer and lecturer you would be fairly successful. Inheritance not indicated.

J. C. (Ill.) Your agreement with party O.K.—will culminate in early winter.

M. L. (N. Y.) Personal questions concerning others not permissible. Present position permanent.

J. M. R. (Mo.) Mother's rights will be granted. Wife not divorced.

H. P. F. (N. Y.) Marriage for both during 1929.

A. H. (Calif.) Health improves in the future. Automobile does not materialize soon.

M. M. M. (Calif.) You will have peace when you learn self-control. Money lost, not stolen.

M. I. A. (Calif.) You will regain your health. Will not marry soon.

D. N. C. (Wash.) Successful marriage indicated later. Salesmanship. Your tendency is to move from place to place.

A. G. (Calif.) Money will be made again as in former times. It will be many years before you return east.

V. M. W. (N. Y.) Your happiness is lasting with the one you love.

M. L. (O.) Psychic development is continuous each day as to the achievement in things psychic. Your present city is a good field for your work. Keep your eyes on your goal.

J. C. (R. I.) Your immediate future promises no specific change but in another year things worth while come to you.

H. K. H. (Calif.) You would make no mistake.

E. M. (Calif.) The trouble is not with you. Can and will be overcome. Yes.

C. A. S. (Cuba) No. You will get a position with the big manufacturing plant.

W. H. N. (O.) Through an opportunity to go to the western coast you will move first to Denver, then on to Washington in 1933.

I. M. R. (N. Y.) Do not be too trustful.

J. R. G. (Canada) No change indicated in either moving or marriage.

W. E. C. (Colo.) You will not marry soon. Will change your occupation.

H. S. J. (Mich.) Better times for you and your family in the coming year.

R. W. O. (Ill.) It will be some months before you can realize a better business. Your heart's desire will only be realized when your domestic life is serene. This looks doubtful and time does not heal in your case. Make a new start and you will realize your heart's desire.

A. E. W. L. (Ill.) We only answer questions direct to parties concerned.

M. S. L. (O.) Your husband is living and can be located through the Canadian Government.

L. M. O. (Ill.) You will not lose your property.

E. S. W. (N. Y.) Friendship will be renewed. You will not make a change of residence.

W. A. E. (Pa.) Your parents are now planning on a reunion. Begin to live the ideal today, don't wait.

M. D. (Ill.) Your later years will be pleasant ones. Your husband will have better success.

A. R. T. (Tex.) Your mother is better off where she can be cared for, and has a chance to get well. Do not sacrifice your property. Happiness is a state of mind that we create and retain through cultivation.

A. S. (Ill.) It is not advisable for your son to go to Germany. Marriage not indicated at this time.

E. S. (Ill.) Stock markets are good things for the uninitiated to ignore. Not advisable for family to go to California.

P. N. (Okla.) Tampico, Mexico, offers an opening both for you and your son.

M. E. F. (Calif.) Marriage not indicated.

D. W. (Ill.) Do not advise continued friendship. Present home life leads to brighter future in the end.

The Mystery House

(Continued from page 44)

to her he would never grow dim. According to her wisdom, he was only free to begin over a new unfoldment. Maybe a realm of larger usefulness awaited. Perhaps a release from earth, and a new plunge into form would bring him greater opportunities.

I turned to look at the house. It was in utter darkness. The lights had vanished. It stood, common as the rest of the grey bungalows, no

lights, no shadows anywhere. The shimmering whiteness had gone with the "little master's" spirit. I wondered if the angel band had gone also. Then the lights in the window went out. The mystery of the house on the corner was ended, hidden in my bewildered mind and in the unearthly light in the eyes of the woman over there, alone with her dead.

Is There a Prophecy in Your Birthdate?

(Continued from page 37)

we are going back of that time and call him into being at a time which shall serve him as we would, but cannot do. As we study along esoteric lines, and learn to apply our knowledge, we shall find the better way. We

shall be given a new precedent. Customs change with the times and there is always the hand-writing on the wall for those who have the wit and the will to read.

Bill Jones

(Continued from page 29)

"We've got to stick together now, Bill Jones."

Trelawney turned to the girl. "Did

you say that, or did I?" he queried.

"I guess," she answered. "that it was both of us together, Jim."

THE CHICAGO DAILY NEWS

SECTION TWO

THURSDAY, SEPTEMBER 13, 1928.

SOCIETY NEWS

L. H. M'CORMICK'S BOOK ACCEPTED

"Characterology" to Have Place in a Local University

One hears with interest that L. Hamilton McCormick's book, "Characterology," has been accepted as a textbook by the University of Chicago and that Mr. McCormick has presented two copies of his book to every public library in the United States.

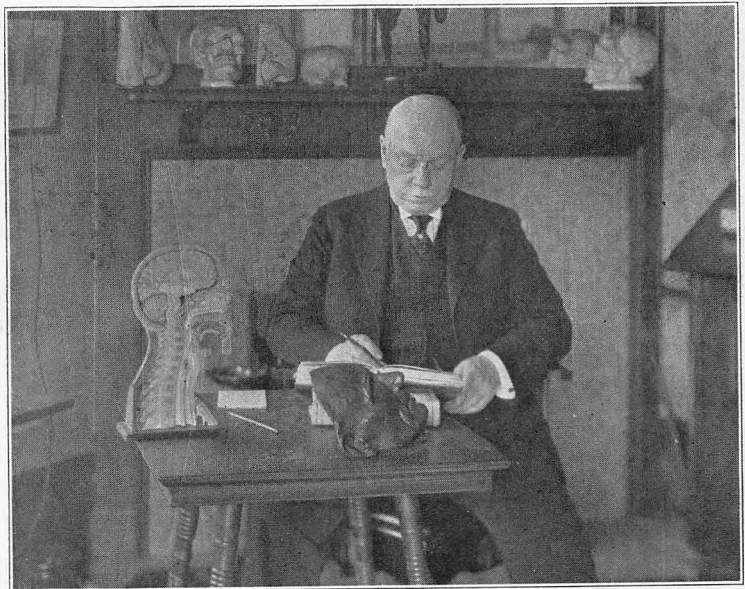
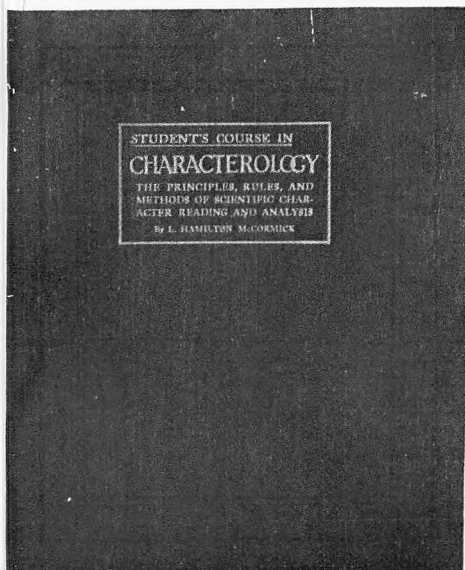
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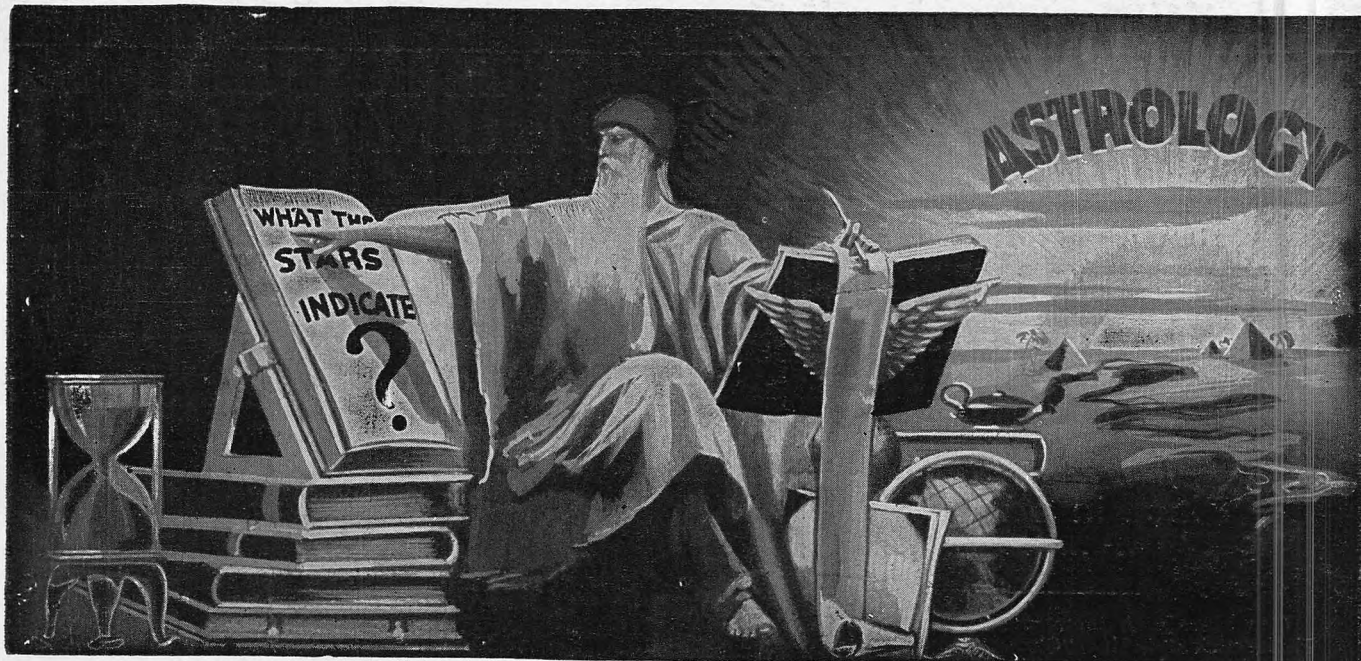
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Are You Going to Follow a Blind Road?

The stars indicate that 1928 will be the beginning of a cycle of great prosperity. An era of Big Business, when things will be done on a gigantic scale—a year of great industrial combines or consolidations, and a period when the minds of men will lean toward Universal Brotherhood. The year itself is ruled by the Sun, and the vibrations from Jupiter are most favorable. You, like every other man and woman, have your problems. The most vital of them hinge on how to make more money, how to be happier in

your work, how to educate and train your children, how to use your own powers to the best advantage, and how to deal with other people.

Be Prepared for What Is Coming

The Forecast May Contain a Warning of Disaster, or a Prophecy of Happiness.

Why not find out NOW just what the planets hold in store for you, and then when you have an important matter to decide, and are at a loss as to what is best to be done, consult your chart for your favorable days?

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